

HANS F. K. GUENTHER



A BRIEF RACIAL HISTORY
OF THE GERMAN PEOPLE

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TRADITION

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Foreword by the editor:

Originally a scan from the Internet, this book was converted into digital format using OCR software. This version contains slight adaptations for online presentation, e.g. a different table of contents and no true-to-original formatting. However, it is still the original work and the content has not been changed. The index of names and keywords has been omitted, as there are no page numbers in this version and they would therefore be pointless. The images are taken from the above scan.

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Foreword

Foreword to the 3rd edition

As the layout of this booklet has proved to be appropriate, only a few minor changes have been made for the 3rd edition, 12th-18th thousand, with the exception of a few passages on pp. 103-105 and pp. 119-120, where the description of certain prehistoric movements of peoples has been clarified.

Jena, March 1933
Hans F. K.
Günther

Foreword to the 2nd edition

For the 2nd edition, the entire wording has been reviewed and changed in some places. Some changes have been made to the illustrations. On the whole, the booklet has remained unchanged, especially as its basic views and layout are once again in line with the recently published 14th edition of "Rassenkunde des deutschen Volkes".

Kappel near Lenzkirch, bad. Black Forest, August 1930.

Foreword to the 3rd edition

For some years now, the publisher and I have repeatedly been asked whether it would not be possible to publish an abridged version of the racial relations of the German-speaking area, since wider circles are now paying so much attention to racial research, but at the same time circles that do not have so much free time to read the several hundred pages of the "Rassenkunde des deutschen Volkes", but on the other hand I did not have the money to buy books in a slightly higher price range. I did not like the idea of writing such a "Kleine Rassenkunde des deutschen Volkes" and only approached it after years of hesitation, because working on something new is always more appealing than abridging what is already there and chewing over what is already there. Moreover, I had always been able to cite Kraitschek's excellent "Rassenkunde" (Vienna 1924) as a brief account that essentially agrees with my view. Only since I had included (after Paudler, Lenz, Hentschel and Kern) the Faelic (Dalic) race and (after Reche) the Sudetic race had more substantial differences between Kraitschek's and my view emerged.

In the end, I believed that I could no longer resist the idea of writing a "Kleine Rassenkunde des deutschen Volkes" - convinced that the attention to the innate - to heredity, race, selection, racial composition and racial change of the occidental peoples and the possibilities of a regeneration of these peoples through hereditary health and racial care - that has been spreading for some years now, would be the right thing to do - should be seen as a sign of a turning point, which everyone who has gained these new insights must feel obliged to bring about. May my decision to publish this book be kindly understood in this sense!

With regard to the layout of the book, I would like to emphasise that the main focus of my "Rassenkunde des deutschen Volkes", 12th edition, 1928, so that the

reader who wants to find any details explained in detail can always refer to the relevant section of the more detailed book, which is also easy to find using the page references, and where further literature is always listed. I have tried to keep this book as free of references as possible in order to be as brief as possible. In doing so, however, it was unavoidable that evidence and proof for some assertions would be missing, as well as the names of those who have provided such evidence and proof through their research. Thus, here and there, too little will be revealed of how much I owe to the whole of racial and hereditary research and how limited the share of my own thoughts in the whole of the book is. To correct all this, I must refer again and again to my "Rassenkunde des deutschen Volkes" and the literature mentioned in it.

Saaleck near Bad Kösen, in autumn 1928

1. The concept of race. The breeds of Europe

Much has been written about the race of man, about individual human races or what was considered to be such, about the "race question" and the racial composition of peoples, which - since it was about the race of man - caused much and protracted controversy. The reason why the "racial question" could be argued about for so long and in a relatively unfruitful way was mostly due to the fact that both sides had not yet realised how the term "race" was to be defined. The dispute was usually not about races at all, but about racially mixed tribes, peoples or linguistically related groups of peoples. People argued about the recognition or meaning of a "Germanic race", which was contrasted with a "Romanic race" or a "Slavic race" - a "Jewish race" or a "Semitic race" was put forward. In doing so, one must have completely forgotten that one may only call such a group of people a "race" if all of its representatives show an essentially identical physical and mental image. Is it permissible to speak of a "Jewish race" when there are tall and short, slender and thin, light and dark, narrow-faced and broad-faced Jews, Jews with "Jewish nose" and without a "Jewish nose", not to mention the differences in the mental behaviour of individual Jews? A "Germanic race" was established and they were often described as tall, blond and blue-eyed, and occasionally also as long-headed and narrow-faced; their mental character was also roughly defined. However, the frequent occurrence of physically and mentally very "un-Germanic" people among the peoples of Germanic languages, such as the English, Dutch, Germans or Danes, should have warned against the establishment of a "Germanic race", just as the not uncommon occurrence of very "Germanic" looking and behaving people among populations of Slavic or Romance languages, even among Caucasian tribes and Kurds. How could it be possible to speak of a "Germanic" culture in the face of the multiplicity of the different human races within the peoples of the Semitic language? To speak of a "Semitic race"? - In short, the terms "race" and "people" or "ethnic group" had not been distinguished, linguistic affiliation had been confused with racial affiliation, and racial boundaries had been seen where linguistic and ethnic boundaries were. It was only with the strict definition of the term "race" and the gradual familiarisation of at least some educated people with such a strict definition that a cogent and fruitful discussion of the "racial question" or the various "racial questions" became possible. Furthermore, anyone who spoke of a "German race" or an "English race", of a "Romance race" or a "Jewish race" betrayed an ignorance of the basic concepts of what he was trying to say. "Race" is a concept of anthropology that has been conceptualised in much the same way as zoology and botany speak of families (familiae), genera, varieties (varietates) and species. Eugen Fischer, the director of the Kaiser Wilhelm Institute for Anthropology, Human Heredity and Eugenics in Berlin-Dahlem, described the following sentence of greatness as the best definition of the term "race":

"Anthropology understands a race to be a larger group of people who are connected to one another through the hereditary common possession of a certain innate physical and mental habitus and are separated from other such groups." Accordingly, a race must exhibit a correspondence of physical and mental traits in all its representatives and must, of itself, repeatedly produce people with the same physical and mental traits. Where essential differences of physical and mental disposition occur in a human group, where children are essentially different from their parents or one of their parents, it cannot be a question of a race or a pair of parents who are identical in their hereditary dispositions. I have considered the following definition of the term "race" to be appropriate. A race is represented by a group of human beings which is distinguished from every other group of human beings (grouped together in such a way) by the combination of physical characteristics and mental qualities peculiar to it and which only ever begets its own kind. A race is therefore a group of human beings with the same hereditary characteristics. - Anyone who has visualised the essence of race in this way must immediately realise that it will hardly be possible to find a race anywhere on earth as a cohesive group of people. With hardly any exception, the groups of people on earth who are united into a people by the same language, the same customs or the same faith are racial mixtures, not races. All occidental peoples are racial mixtures, in which all the races of Europe, or at least several of the races of Europe, are represented in certain proportions, pure and mixed together. What differs from nation to nation is - from a racial point of view - not the race, but the mixing ratio of the races. In the racial mixture of one people, one race or several races are more strongly represented than in the racial mixture of another people.

Whoever wished to assemble the racially cohesive or (since, as will be explained, heredity and appearance need not coincide) the racially cohesive people of Europe into uniform groups of people who appear to be of the same heredity would have to select these people from all the peoples of Europe. At the same time he would discover these uniform groups of people to be small minorities in comparison with the main mass of the population of Europe, since the majority of the people of the Occident, as of the whole earth, consist of mongrels of two or more races.

The Jews, who in the following are not counted as part of the racial mixture of Europe because of their non-European racial origins, but are later considered separately, cannot be regarded as a race according to the above explanations, but represent a racially mixed people. If non-scientific usage does not want to abandon the term "race", especially in the case of the Jews, this is due to the fact that in the racial mixture of the Jewish people, physical and mental hereditary dispositions of non-European races predominate, which stand out within the differently composed racial mixtures of European and above all north-west European populations. In Europe, the average European is not generally regarded as a bearer of racial characteristics, but the average Jew is; for this reason, non-scientific usage will continue to speak of a Jewish "race" for a long time to come, even though educated people have long since realised that the Jews, like other peoples, represent a racial mixture.

Racial research (anthropology) uses certain methods of measuring and describing physical characteristics, which cannot be described in detail here, to investigate human races according to their physical appearance and to establish different human races in a particular area of the earth in which it finds certain racial mixtures (tribes, peoples, groups of peoples). For the sake of brevity, it is also not possible to report here on how racial research arrives at the establishment of a specific number of races within an area of the earth. This book aims to distinguish five main European breeds, plus the more

or less distinct influences of less represented races. Some researchers have assumed fewer, some more European breeds.

Even the layman who surveys the populations of Europe, despite all the mixing of the European races today, still recognises some people who appear to him to be racial. In southern Europe, he believes he can recognise a small, slender, dark type with fluid movements and an agile, passionate soul, which lends the Italian, Spanish and French or at least southern French peoples something that is often referred to as a "Romance type". He believes that in England, Friesland, northern Germany and Scandinavia, but also in Central Europe and even beyond, he recognises a tall, slender, light-coloured type that reminds him of Greek and Roman writers' descriptions of the Greeks and which he would like to call the "Germanic race". He believes that in Eastern Europe he can distinguish a stocky complexion with protruding cheekbones, which he perceives as "Slavic" and which he would also like to regard as a "Slavic race", unless he has realised while travelling that this complexion can at most be represented in a smaller admixture among the South Slavic Slovenes, Croats, Serbs and Montenegrins. If the layman observing in this way now, for example, finds within the German people that small, dark stroke or that "Slavic" stroke, or if he encounters, for example, in Russia or in Romania or in Spain that tall, bright stroke, either his views become confused or he searches for the historical events that transplanted this stroke there and that one here. The layman's ideas can hardly be more precise than this. Whether that small, dark or that tall, light-coloured clade is narrow or broad, whether this "Slavic" clade is light or dark, usually remains unknown and must remain unknown to the layman, who is mostly familiar with the often mixed Western peoples, less often with the even less mixed ones. Here and there, even among laypeople, the term "mixed" has survived from the times of ethnological and linguistic research.

The notion of a "Celtic race" is based on the "Celtomania" of the 19th century and the outdated textbooks of older race researchers. A broad-faced or round-faced, short, dark-coloured type with a round head is widespread throughout the western world. Despite Roman writers' descriptions of tall, blond Celts, this was once regarded as "Celtic", and the French - not today's French racial researchers - still use the idea of a "Celtic race" today, or are using it again for advertising purposes in the pseudo-country. If there were such a thing as a "Celtic race", its physical and mental traits would have to be common to the main part of the tribes of the Celtic language, the main part of the Bretons, the Irish and the Gaels of Scotland. But this is not the case. Nevertheless, these lay ideas are based on the observation of a type of people that is still recognisable despite all the mixing of the western population: a stocky, dark, round-headed type.

Only in the case of this latter type - as all kinds of pictorial representations, products of unconsciously racialising artists can show - has a head shape been captured by the layman's eye. In other cases, only shape and facial features or, finally, skin, hair and eye colours have been recorded. The popular conception of the racial composition of the Western peoples can hardly be clearer, and more than the more conspicuous non-European features are generally hardly noted in the case of the Jews.

Since racial science has gained a certain reputation among the educated in Germany as a science that has particularly valuable knowledge to impart to individual peoples, and since racial knowledge has begun to influence immigration legislation in the United States and Australia, a certain amount of attention has also been paid in Germany by educated laymen to the workings of racial research. However, the details of scientific findings and procedures are becoming more widely known,

which have already lost some of their significance among scientists themselves, the head index or skull index, i.e. the number that expresses the ratio of the width of the head or skull to the length of the head or skull, plays a major role in popular conceptions today. Anthropological skull measurement began with this length-width ratio and its numerical expression, but ultimately considered it necessary to calculate a very large number of such ratios (indices) for the racial characterisation of a head or skull. In the course of the development of anthropometric measurement methods, a larger number of indices were added for the racial characterisation of the proportions of the entire human body.

If in the following we refer to the length-width index of the head, which is higher in one breed and lower in another, then this index may only be understood as one index among others, and the breed characteristic or characteristics indicated by it only as one characteristic or characteristics among others. This also applies to every other breed characteristic; the characteristic of long-headedness or short-headedness, for which the length-width index is a numerical expression, was and is often overestimated in lay circles in its importance and rarely understood as one characteristic among many other characteristics characterising a breed. It seems that at present the results of the still very young blood group research - a very valuable enrichment of the racial research process - are overestimated in scientific circles. The exaggeration of the length-width index of the head or skull seems to have turned into an equally untenable underestimation in our days in non-scientific circles. Even in this brief description, some hints about the aforementioned index, the facial index and other findings must be given in order to understand the following racial description and racial maps.

A long head or long skull is a head or skull whose longitudinal diameter (viewed from above) considerably exceeds the transverse diameter; a short head or short skull is a head or skull whose transverse diameter is closer to or almost equal to the longitudinal diameter. One measures the greatest length and greatest width of the skull or the living head (in a certain way and in relation to certain skull planes) and then expresses the transverse dimension as a percentage of the longitudinal dimension; the percentage found is called the skull or head index. For example, if a skull is as wide as it is long, it represents a very pronounced short skull with an index of 100. If the width of a skull is 70% of the length, the skull is a long skull with an index of 70. Long skulls are counted up to index 74.9, medium skulls from 75 to 79.9 and short skulls from index 80 upwards. This length-width index may say nothing about details of the skull shape. There are differently shaped long heads as well as differently shaped short heads.

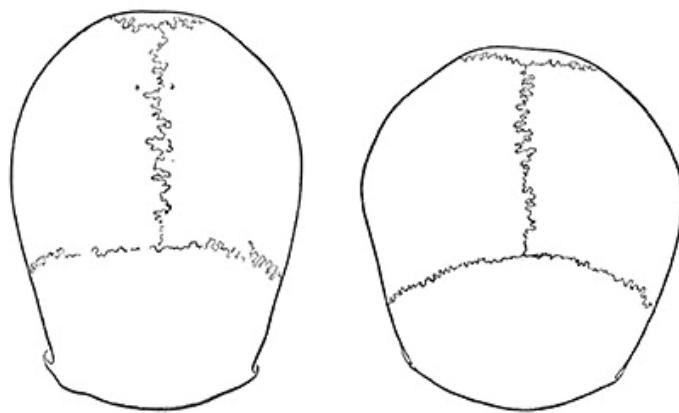


Fig. 1a. Long skull with index 72.9.

Fig. 1b. Short skull with index 88.3.

(from His-Rütimeyer, *Crania helvetica*.)

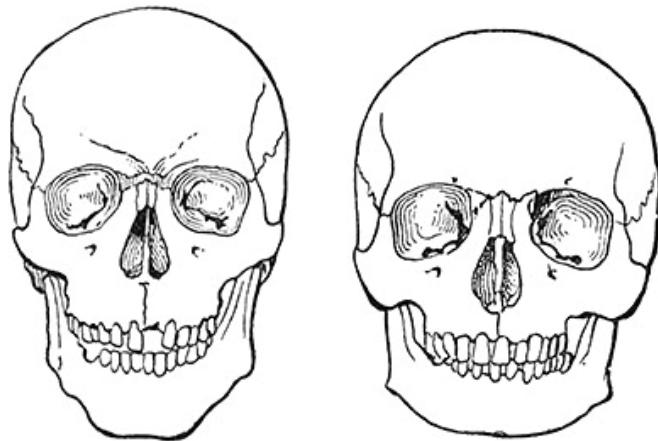


Fig. 2a. Narrow face. (Index about 93.5.)

Fig. 2b. Broad face. (Index about 83.3.)

(From v. Hoelder, *Schädelformen*.)

The shape of the face is given as the ratio of the height of the face to the width of the zygomatic arch, the former being expressed as a percentage of the latter. The height of the face is (imprecisely labelled) the distance of the root of the nose at the level of the inner hair ends of the eyebrows from the lowest (not foremost) point of the chin. The zygomatic arch width is the greatest outer distance between the zygomatic arches. The percentage found is called the (morphological) facial index and is calculated on the skull: up to 84.9 upwards broad-faced, from 85 to 89.9 medium-faced, from 90 upwards narrow-faced.

A higher head index therefore indicates a shorter head, a lower one a longer one, while a higher face index indicates a narrower face and a lower face index a wider face. This information is important for understanding the maps in Section 6. Racial research carries out similar measurements on the entire skeleton or body of the living person. Skin, hair and eye colours are

according to special colour charts with numerical gradations of the comparable colours. In this way, a comprehensive measurement sheet is completed for the racial identification of a person or skeleton.

The European races described below have not always been labelled the same by racial researchers. The Nordic race (tall, long and narrow-faced, with light skin, hair and eye colours) is occasionally still called *Homo Europaeus*. Other names are hardly used today and have almost been forgotten.

The western race (short, long-headed, narrow-faced, with dark skin, hair and eye colours) is usually called the Mediterranean race or *Homo mediterraneus*, often also the Mediterranean race.

The Dinaric race (tall, short-headed, narrow-faced, with dark skin, hair and eye colours) received its common name after the Dinaric Alps, an area of strong predominance of this race. Some researchers do not want to assume a separate Dinaric race (at least for the time being, before closer examination), but regard this type of people as a variety or only a branch of the Near Eastern race, and the characteristics deviating from the Near Eastern race as admixtures of mainly Nordic origin.

The Eastern race (short, short-headed, broad-faced, with dark skin, hair and eye colours) is usually referred to as the Alpine race or *Homo alpinus*, although occasionally also as Dark Eastern. This race has also not been recognised as such and has been described as a branch of the inner-Asian race, as the most western "Mongolians", which in Europe would have experienced all kinds of influences of European breeds with a special re-breeding effect.

The East Baltic race (short, short-headed, broad-faced, with light skin, hair and eye colours) has also been referred to as the Eastern Baltic or Light Eastern race. Some researchers are still reluctant to recognise an East Baltic race because they believe that the people in question can be regarded as an inner-Asian-Nordic racial mixture approximated to an actual race through special selection.

The Faelic breed (very tall, medium to long-headed, broad-faced with light skin, hair and eye colours), apparently a continuation of the Palaeolithic Cromagnon breed, must be regarded as an influence that is particularly important for the racial composition of Germany. It is also known as the Dalish race because it was (wrongly) assumed that it was particularly strongly represented in the Swedish landscape of Dalarne (= the valleys). The name "Faelic breed" was chosen after the German and European area where an influence of this breed still seems most recognisable today, Westphalia. Several researchers do not, or do not yet, want to recognise a separate Palatine race, but regard this race as a (broadened, coarsened and heavier) variety of the Nordic race or as a race from which the Nordic race was formed by selection in prehistoric times.

A recognisable or presumed influence in East Germany, Bohemia and Poland and neighbouring areas is the Sudetic race (low-grown, medium to short-headed, medium-width face, dark skin, hair and eye colours), which is not yet recognised by most researchers, but is regarded as a type of people who represent a racial mixture on the basis of the inner-Asian race. Within the above-mentioned races, one may assume that certain types differ from each other in less essential details, often hardly measurable details, e.g. a Scandinavian type of the Nordic race as opposed to an Asian type.

German or English or, for example, a Franco-Belgian strain of the East German race as opposed to an East German-Czech one. However, the majority of deviations, as they are envisaged here, are possibly only overprints of a non-hereditary nature, expressed in hereditary terms: paravariations caused by language, dialect, common attitudes and movements adopted from the human environment, etc. It is clear that above all the mental behaviour of the individual races appears somewhat modified by the folk or tribal spirit. Those who seek to recognise the essentials of the physical and mental disposition of a race must try to see through such influences.

2. The physical characteristics of the European breeds

a) The Nordic race

She is tall, leggy, slim, with an average male height of around 1.74 metres. The limbs, neck, outline of the hands and feet appear strong and slender. The Nordic breed is long-headed and narrow-faced with a length-width index of the head around 75 and a facial index over 90. As with all breeds, at least the medium- and long-headed ones, the female head seems to have a higher length-width index and lower facial index than the male. A characteristic feature of the Nordic head is the occipital protruding far beyond the nape. However, the protruding part of the occiput is relatively low, so that in Nordic people a higher part of the neck can be seen above the collar of the skirt, above which the occiput then swings out backwards. The face is narrow with a rather narrow forehead, a narrow, high nose and a narrow lower jaw with an emphasised chin. The facial profile of the Nordic race - at least in males - appears peculiarly bold due to a threefold jump in the line of the facial profile: first in the forehead, which is tilted back over a wide area, then in the straight or outwardly curved nose emerging from the high root of the nose, and finally in the emphasised chin. The soft parts support the expression of a clearly characterised face. In the female sex, the forehead is usually more arched back than tilted back, the nose less sharply defined, the chin less emphasised.



Fig. 3a, b. Schleswig. Nordic. Nose and chin still childlike



Fig. 4 Westerwald. Nordic
Fig. 5 Lower Saxony. Nordic
(Rec.: Günther, Goslar)



Fig. 6 Mecklenburg-Strelitz. Nordic
Fig. 7 Lower Saxony. Nordic (photo:
Fikentscher)

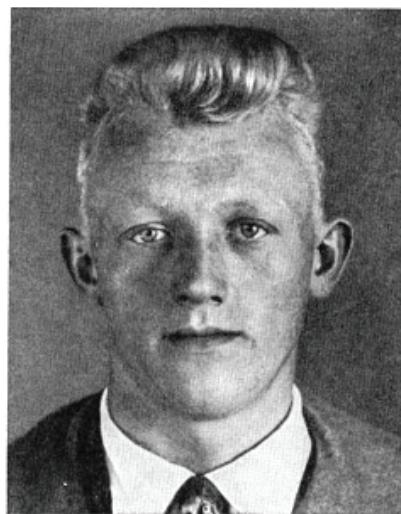


Fig. 8 a, b. Munich. Nordic with a slight Dinaric influence (chin shape)



Fig. 9 Bavaria. Swabia. Nordic with a slight Dinaric influence
Fig. 10. Nordic. Traits still youthfully soft



Fig. 11 Austria. Nordic with Dinaric influence
Fig. 12. Markgräfler (southern Baden) Predominantly Nordic



The skin of the Nordic race is rosy-bright and lets the blood shimmer through, so that it looks particularly revitalised, but usually somewhat cool or fresh. The skin of the face appears "like milk and blood", at least in youth and in the female sex often until middle age.

The hair falls smooth and straight or wavy, also curly in childhood; the individual hair is soft and thin. The hair colour is blonde, which can range from light blonde to golden blonde to dark blonde with a reddish undertone. Northern children are often white-blond. People who are light blonde in their youth often become dark blonde later on, often with dark hair: a phenomenon known as darkening, which is also seen as a sign of a Nordic (or even Faelic or East Baltic) influence in otherwise non-Nordic people.

Part of the red hair, insofar as it is still reddish blonde or golden red, may still be described as normal. Actual chestnut-red hair, however, occurs in all human races; this phenomenon is known as rutilism or erythrism. The beard of the Nordic race consists of curly or curly blond to reddish-blond hair. The beard growth is quite abundant.

The Nordic eye, i.e. its iris, is blue, blue-grey or grey. Nordic eyes often have something radiant about them, and in certain moods also an expression that the Romans recognised in the (predominantly Nordic) Germanic peoples as a "terrible look".

The physique of the Nordic breed apparently results in a special aptitude for middle-distance running, throwing and jumping.

b) The western race

She is short, but not stocky, rather petite and slender with an average male height of around 1.60 metres. The western figure looks like a diminished Nordic one, rather the height of the legs is even more emphasised than in the Nordic race. The wide hips of the western woman also hardly diminish the impression of slenderness.



Fig. 13. southern France (Arles). Western

Fig. 14. Corsica. Western



Fig. 15. from a noble Brazilian family. Western. Fig. 16 Algeria. Western

The shape of the head is the same as that of the Nordic breed, except that the forehead is proportionally somewhat lower, also more rounded towards the sides and upwards and backwards, i.e. more arched back than tilted back. The nose is relatively shorter and rarely as sharply defined as in the Nordic breed, usually straight or slightly turned up, in rarer cases perhaps also slightly curved. The chin is less emphasised and more rounded. The whole facial profile is therefore softer, one might say more feminine than in the Nordic breed; the soft parts also contribute to this.



Fig. 17: German-Eylau, one grandmother Polish, one American. Predominantly western
 Fig. 18 Pomerania. Grandmother from western Switzerland. Predominantly western
 with a Nordic flavour

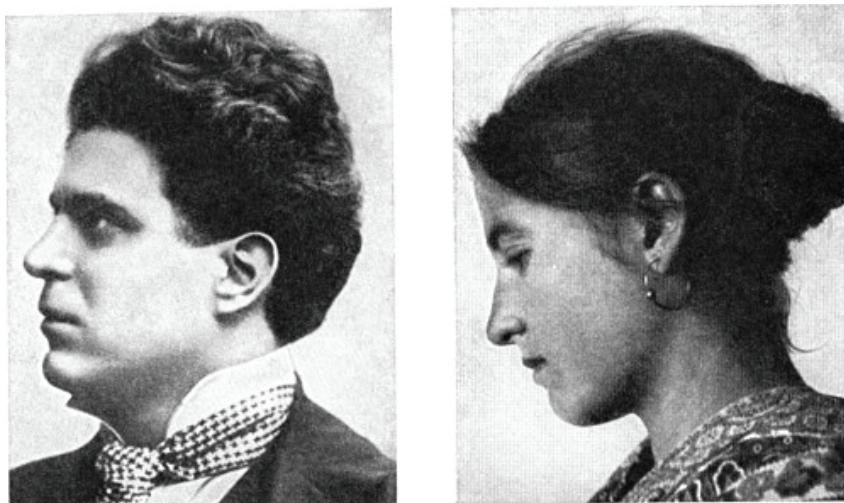


Fig. 19 Southern Italy (Naples). Mascagni. Predominantly
 Western (with a slight Negro flavour?) Jewish ancestry?
 Fig. 20 Sicily. Western The skin is brownish in colour and appears warm and smooth.
 There is hardly any red in the cheeks, the red of the lips tends towards a bluish colour.

The hair falls smooth and straight, often curly; the individual hairs are soft and thin. The colour is brown, black-brown or black. The eyebrows are thicker than in the Nordic breed and the eyelashes appear to be longer.

The beard is brown or black, the beard growth quite abundant. The eyes are brown to black-brown with a warm colour.

Western, but also Nordic-Western people often seem to show a special talent for fencing.

c) The Dinaric breed

The average height of the male may be around 1.73 metres. The breed is therefore tall, long-legged, but coarse and slender. The arm length is relatively shorter than in the previously considered breeds, the joints less fine, the neck probably a little thicker or shorter.

The head shape shows short-headedness combined with narrow-facedness. The head index may be around 85-87. The longitudinal diameter of the head is only slightly larger than the broad diameter because the occiput hardly extends beyond the nape, indeed in most cases it looks chopped off. In many cases, the high occiput rises like an extension of the neck. The narrow face of the Dinaric breed is mainly due to the relatively long nose and the high, coarse chin; the forehead is usually relatively wider than in the breeds described above. The facial profile is characterised by a slightly sloping forehead, a nose that rises from a high nasal root, sinks downwards in the cartilaginous part - often with an accentuated angle (eagle nose) - and ends fleshy towards the bottom. In the Dinaric breed, the nasal septum extends lower down than the nostrils, so that more of it is visible in side view than in the other European breeds. The chin is high and coarse, more rounded than in the northern breed.



Fig. 21 Freiburg i. Br. Dinaric-Nordic
(southern Baden).

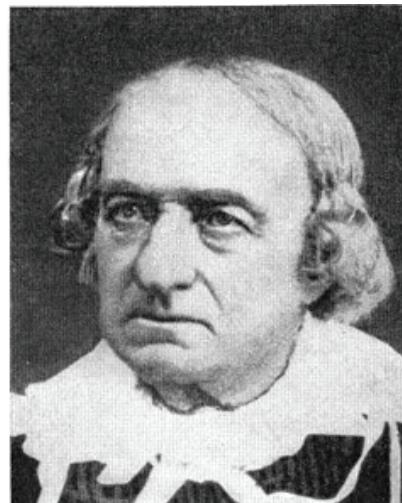


Fig. 22 Hotzenwald
Dinaric (recording: Gersbach, Säckingen)



Fig. 23 a, b. South Tyrol. Dinaric

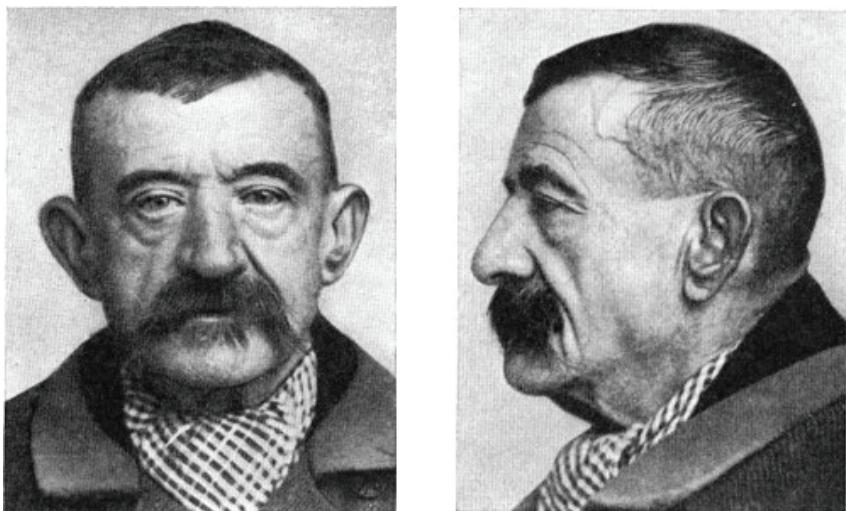


Fig. 24 a, b Vienna; predominantly Dinaric; K: 85.50; G: 91.04 (with tooth loss), 75yr.



Fig. 25 Bamberg. Ignaz Döllinger, b. 1799. a:
brown. Dinaric-Nordic (Gem.: Lenbach)

Fig. 26 Upper Bavaria. Dinaric (Rec.: Johannes, Partenkirchen)

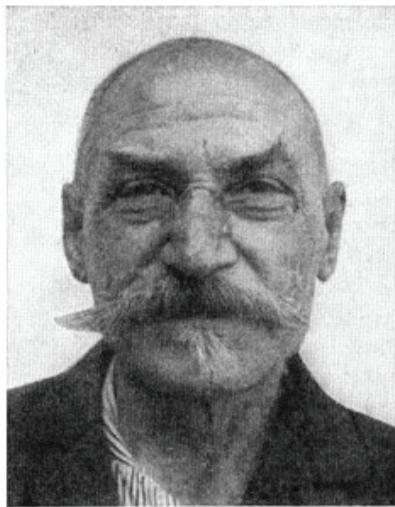
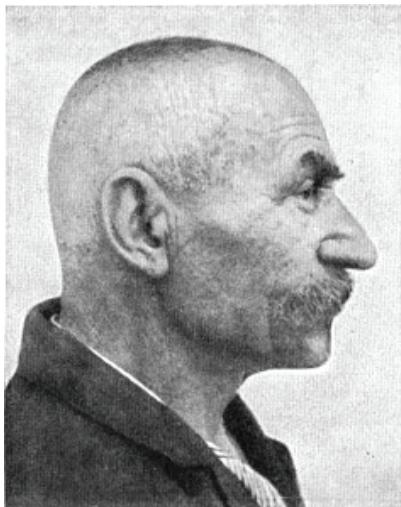


Fig. 27 a, b. Immigrants from Poland to Oldenburg, Dinaric. (Recorded by Havemann)



Fig. 28: Ritten (Tyrol). Dinaric with a Nordic flavour (municipality: Riss, Merano)
Fig. 29 Prince Karl Auersperg, 1814-1899, Austrian statesman. Statesman. Predominantly Dinaric

The soft parts: Mention was made of the nose, which ends fleshy towards the bottom and usually shows fleshy wings set off in a characteristically curved line. The lips are fuller, at least wider than in the Nordic breed.

More frequently than in other European breeds, deep wrinkles appear, which lead down from the wings of the nose towards the corners of the mouth. The upper eyelid appears "heavy", it often lacks a slight cover fold that runs across the upper eyelid in other European breeds, which is why the Dinaric upper eyelid often appears peculiarly smooth.

Dinaric people often have fleshy and rather large ears. The skin is brownish in colour.

The hair usually falls curly, rarely straight; the individual hair is thin and quite soft. The hair growth, also in the body hair, is strong, the beard growth very abundant. The hair is brown to black in colour.

The eyes are brown to black-brown.

d) The Eastern race

They are short and stocky, so despite having roughly the same average height, as a stocky breed they present a very different picture to the petite, slender western breed. The average height of the Eastern male may be around 1.63 metres. Broad shortness is expressed in the whole physique in the stocky, short legs with their stocky, heavy calves and short, broad feet, in the broad, round hand, which often has something padded about it, with its short fingers. The legs of the female sex, however, seem to be relatively narrower than those of the female sex of the other European races.

The head is broad and round and sits on a short, stocky neck with an inclination towards the "Bull neck". The head index may average around 88, the facial index below

83. The length-width index of the head is so high in the Eastern breed because the width diameter of the head is relatively considerable. The Eastern head can be called a round head. It is only slightly arched over the nape of the neck, but is built quite high in the slightly arched occipital part, so that in the Eastern man only a little of the neck is visible above the skirt collar.



Fig. 30: Ritten (Tyrol) Ostisch (photograph of the Hofrat Toldt Collection, Vienna)
Fig. 31: Renchta (Black Forest). Ostisch (photograph by Busam, Oberkirch)



Fig. 32a, b. Wolfach (Baden). Occiput too strongly bent. (Rec.: Dr Ammon) Strongly predominantly eastern



Fig. 33 Bonndorf office (Black Forest). (Rec.: Prof. Fischer, Berlin)
Fig. 34. Amt Neustadt (Baden Black Forest). Ostisch (recording: Ruf, Freiburg i. Br.)



Fig. 35 Vienna. Horsetzky, troop leader. Eastern with Dinaric influence
Fig. 36. Switzerland. Karl Stauffer-Bern. Minor Nordic and Dinaric influence
(Etching: Self-portrait)



Fig. 37 Marienburg (West Prussia). Ostisch. (Photograph: Sanitätsrat Dr. Rosenow)
Fig. 38. South Tyrol. Eastern Dinaric (photo: Abresch, Bolzano)



Fig. 39 Renchthal (Baden). Ostisch (recording: Busam, Oberkirch)
Fig. 40. Schappachthal (Black Forest) Ostisch

The face has a blunt appearance due to a steeply rising forehead that is rounded back and to the sides, a rather flat nasal root, a short, lower nose that sits bluntly over the upper lip, and an unexpressed, broadly rounded chin.

The soft tissue supports the impression of being broad, round and blunt due to its fat deposits and perhaps thicker skin covering. Fat is often found on the root and bridge of the nose, on the zygomatic bones (cheekbones), in and above the upper eyelid. In contrast to the deep-set eyes of the breeds considered so far, the eyes are set flat to the front in the broad, round face and appear small with a low and shorter eyelid, more often

the eyelids are slightly slanted, pulling outwards and upwards. With age, the eastern face becomes slightly spongy.

The skin is yellowish-brown in colour and appears lifeless.

The hair falls hard, sometimes almost tight. The individual hair is thick. The hair colour is brown to black; the beard growth and apparently also the body hair are sparser than in the European breeds considered so far.

The eye colour is brown to black-brown without the warm tone of western eyes.

e) The East Baltic race

They are also stocky and stocky in detail, like the Eastern race, but have a somewhat greater average height. A certain coarseness of bone is noticeable in the Eastern Baltic man, also in the considerable shoulder width.

The head also appears broad and coarse-boned. It is relatively large and heavy with a facial part that appears particularly bulky compared to the brain part. The broad, short, massive and bony lower jaw also contributes to this. The head index may be somewhat lower

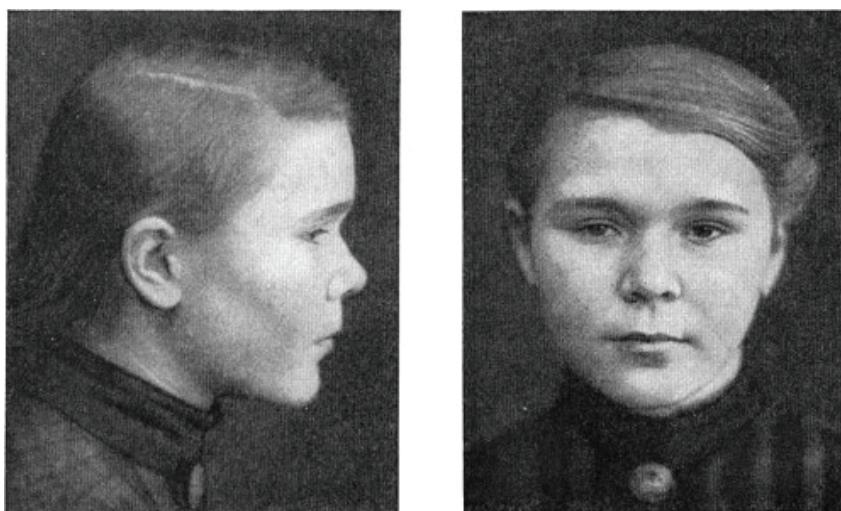


Fig. 41 a, b. Liegnitz district (Silesia). Predominantly eastern Baltic (A: light blue) (Rec.: Collection Sanitätsrat Dr Rosenow, Liegnitz)



Fig. 42 Silesia. H: ash blond, A: grey. East Baltic (Drawing: L. v. Küster)

Fig. 43 Silesia. A: brown. Predominantly eastern Baltic. (Drawing: L. v. Küster)

than in the Eastern breed, because apparently the back of the head is slightly more arched than in the Eastern breed, while the width of the head is the same. The facial index is a little higher than in the Eastern breed, because with the same considerable



Fig. 44 Königsberg. Predominantly East Baltic - with a Faelic flavour?
Fig. 45 Saxony. Predominantly eastern Baltic with an eastern flavour



Fig. 46 Lüneburg Heath. Predominantly East Baltic
Fig. 47 Moravia. Marie von Ebner-Eschenbach, née Countess Dubskn. East Baltic

The height of the face (due to a higher lower jaw and a greater height of both jaws in the area of the dental compartments) is more considerable than in the Eastern breed.

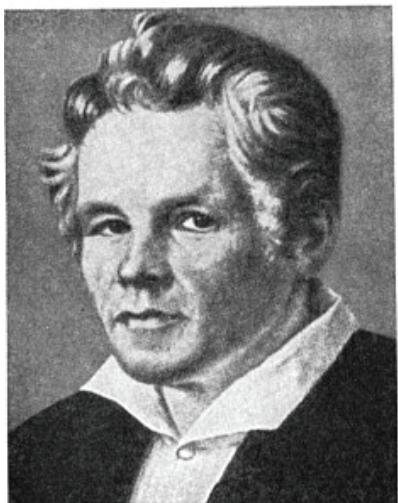


Fig. 48 New Ruppin. K. F. Schinkel, master builder, 1781-1841.
East Baltic with a Nordic flavour
Fig. 49 Dresden v. Lenser, painter, born 1793, East Baltic-Nordic
(drawing: Vogel v. Vogelstein)

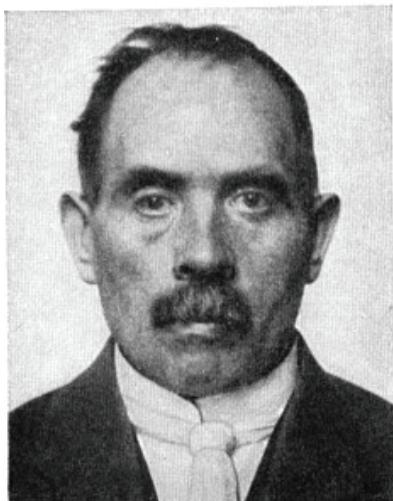


Fig. 50 Tapiau (East Prussia) Lovis Corinth, painter, 1858-1925. eastern Baltic-nordic
Fig. 51 Old Bavaria. Predominantly East Baltic with a Dinaric flavour?

The face appears blunt. The forehead is less arched back than sloping back, but not strongly inclined. The root of the nose is rather flatter than in the Eastern race; the nose is curved and short and appears particularly "ugly" (to Western eyes) in that it is both upturned in the lower part and wider and blunter with the wings than is generally the case with the Eastern race. The jaws have a slight tendency to protrude forwards, whereas in the other European breeds they are directed towards each other. The massive lower jaw shows a blunt chin.

The soft parts show less fat deposits than in the Eastern breed, so they do not conceal the coarse bone of the face. The palpebral fissures of the eyes extend slightly upwards from the inner to the outer corner of the eye (more pronounced in females than in males). Due to the narrowness of the palpebral fissure, the East Baltic eye also appears small; the distance between the inner corners of the eyes is relatively greater than in the breeds considered so far.

The skin is light, but not rosy-bright; it usually has a grey undertone.

The hair falls hard, even tight; the individual hairs are thick. The beard growth is thin with fairly long, tight whiskers. The hair colour is light, but tends more towards ash blonde than golden blonde. Where the Nordic hair colour usually has a golden or reddish undertone, the Eastern Baltic has a grey undertone.

The eye colour is grey, grey-blue, white-blue or blue, rarely actually blue, more often grey or white-blue.

The physicality of the East Baltic breed, combined with the tenacious doggedness that characterises the mental behaviour of this breed, is apparently particularly suited to long-distance or endurance running.

f) The Faelic breed

It is very tall, on average, at least in the male sex, somewhat taller than the Nordic race, but not slender like the latter, but broad and tall, "box-like", heavy, bulky, even four-legged. The bulky appearance is repeated in details: in the massive head shape on a rather stocky neck, in the large shoulder width and the hip width, which is not small even in males, and also in the heavy joints.

The Faelic race has a broad (low) face and a long to medium head. One could compare the Faelic face with a Nordic face that is broad from above and below, whereby the eye area would have been compressed and the nose shortened, so that the midface would have had to bear the main part of the widening or shortening. Like the Nordic and Western heads, the Faelic head protrudes far back over the neck, but usually in a more angular, heavier shape.

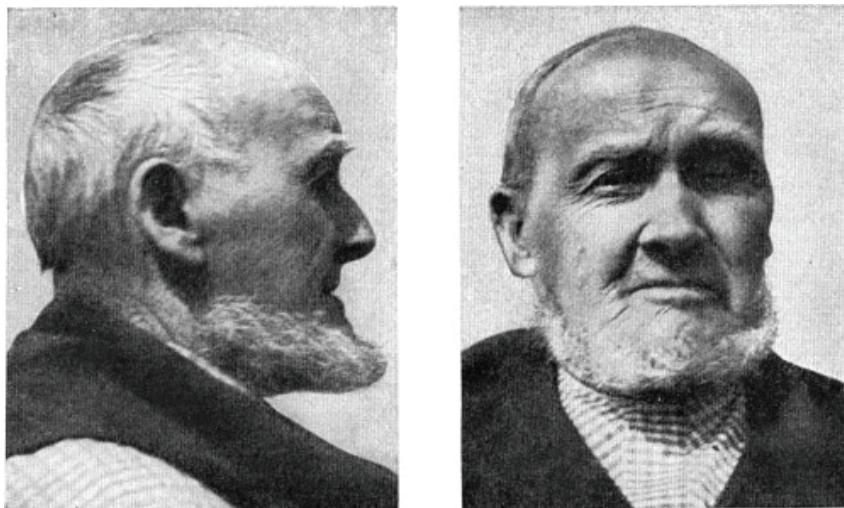


Fig. 52 a, b. Finkenwärder (Elbe estuary). Predominantly Palaeolithic (recording: Scheidt, Hamburg)



**Fig. 53 a, b. Finkenwärder (Elbe estuary). Predominantly
Palaeolithic. (Recording: Scheidt, Hamburg)**



**Fig. 54 Hanover. Faelic-Nordic
Fig. 55 Westphalia. Faelic
(Collection of medical officer Dr Rosenow, Liegnitz)**

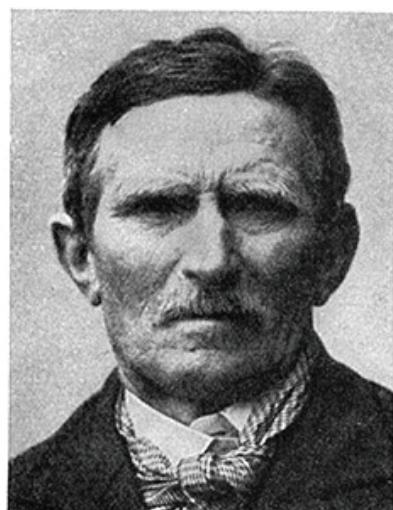


Fig. 56a, b. Upper Franconia, Bavaria. Predominantly Faelic with a slight Dinaric flavour



Fig. 57 Berlin. M. v. Scholz, poet. Faelic or predominantly Faelic

Fig. 58 Area of Hersfeld, Hesse-N. Predominantly Faelic with an eastern flavour

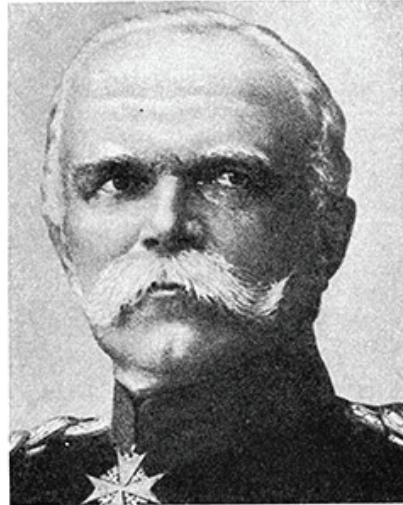


Fig. 59 Poznan. From Hindenburg and Beneckendorf. Predominantly Faelic (but not occipital form)

Fig. 60 Prussian nobility from the Italian von Caprivi family, Imperial Chancellor. Faelic with an eastern flavour

The facial profile is characterised by a less high forehead (compared to the Nordic or Dinaric race), which rises somewhat more steeply than the Nordic forehead in general, by an umbrella-like thickening of the frontal bone above the eye sockets, which no longer (as in moderate strength in the Nordic and Dinaric race) produces over-eye arches, but almost an over-eye bulge running over the root of the nose, eyes set deep backwards and appearing rather small when embedded in a low socket, a strong, not long nose ending in a rather blunt tip, a chin which is emphasised but appears blunter due to its coarser, less set-off shape. The entire lower jaw also appears massive due to the emphasised lower jaw angles.

The soft parts emphasise the impression of massiveness through the appearance of a stronger nasal lip crease (cf. p. 32) even at a younger age, through a crease from the corners of the mouth towards the chin, through a rather wide mouth with thin, pressed-looking lips. The horizontal line is emphasised by the brow furrows, the rather wide, hard-looking cleft of the mouth and the accentuated, often protruding angle of the lower jaw. As in the East Baltic breed, the distance between the two inner corners of the eyes is greater than in the other European breeds.

The skin is rosy-bright, tending towards a reddish-bright colour on the face, but without the particular demarcation of a red cheek as in the Nordic race. The skin of the whole body makes a thicker, coarser impression than that of the Nordic or Western race.

The hair is somewhat harder than in the narrow-faced breeds of Europe, apparently less often straight, more often wavy or curly than in the Nordic breed. The hair on the head is very dense and apparently very resistant even with age. Its colour is similar to that of the Nordic breed, perhaps tending slightly more towards reddish.

The eye colour is light, perhaps tending towards grey rather than blue.

g) The Sudetic race

The Sudetic breed, which has not yet been described in detail, has a low average height, about 1.60 metres in males.

The head, of relatively small size, can be described as medium to short-headed, with an ovoid rather than round shape, more pointed towards the forehead when viewed from above and rounder towards the slightly arched occiput. The face is of medium width with strongly emphasised cheekbones, which often reach further forwards than the upper edge of the eye socket. The facial profile is characterised by a steep, low forehead, a flat nose with slightly outwardly flared sidewalls, protruding, almost snout-shaped jaws and an unaccentuated, weak chin. The eyes are flat, set forward. Skin, hair and eye colours are dark.

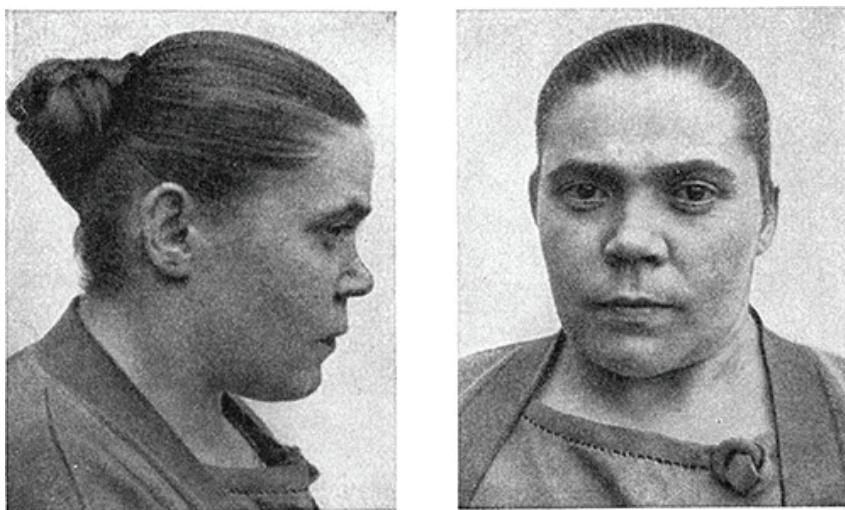


Fig. 61 a, b. Immigrants to Oldenburg from Poland. Predominantly Sudetic (photo: Havemann)



Fig. 62 a, b. District of Lüben (Silesia). East Baltic-Sudetic? (A: light grey to light brown, H: dark blond.) (Rec.: Collection Sanitätsrat Dr. Rosenow, Liegnitz)



Fig. 63 Silesia. Predominantly Sudetic with a Nordic influence
Fig. 64. Szczecin. Predominantly Sudetic with a Nordic flavour



Fig. 65 Western Galicia, from a German-speaking family. Sudeten Fig. 66: Zittau (Saxony). Sudeten-Nordic H: blond)

3. Influences of non-European races within German-speaking populations

In addition to these races, which have been called European races since prehistoric times because of their presence in Europe, and of which the first five can be called the five main European races, since they make up the main mass of the European population, pure and mixed, Europe and the German-speaking area have also received influences from non-European races.

From Africa, the south of Europe received a slight Negroid influence, which then occasionally reached the German-speaking area through various German-Southern European connections, most likely, as appearance shows, the south of the German-speaking area. The bearers of such an influence, e.g. Italian labourers or traders, may often have carried such hereditary traits with them, or partially covered them up, which then became more apparent in their offspring fathered by German women. In the south and west of the German-speaking area, a perceptible, very slight Negro influence may also go back to Roman times, to those Africans who served in the Roman army. Today, in the west of the German-speaking area, this very slight influence has probably been considerably intensified by the "Black Shame", the impregnation of German women and girls by members of the North African troops of France on German soil.



Fig. 67 a, b. Transylvania. Inner-Asiatic-Dinaric or Inner-Asiatic-Fore-Asiatic

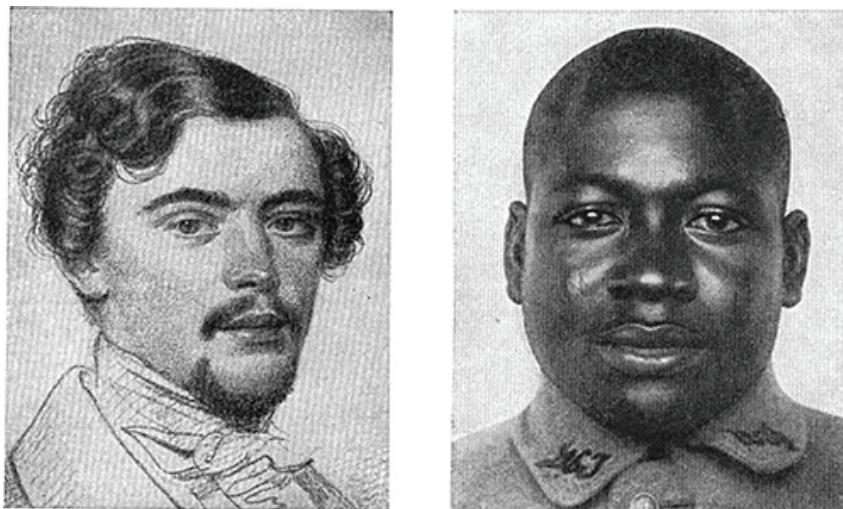


Fig. 68 Holland Van Haanen (painter) Nordic with a Malay influence? (Drawing: Vogel v. Vogelstein)

Fig. 69: Dahomey Negroes in the French army
(photo: v. Eickstedt)

From Asia an influence of inner-Asian (Mongolian) race reaches towards Central Europe, decreasing in strength from the east. This influence is very clear in certain areas of Russia, less so in Hungary and Poland, and is still perceptible in the east of the German-speaking area, probably above all in the area of the German-Polish language border and in the racial mixture of Vienna. In lesser admixture with other European races, it is often difficult to decide whether certain characteristics can still be explained by Eastern, Eastern Baltic or Sudetic or already by inner-Asian influence. After all, a certain flat emptiness of the facial features with clearly sloping eyelids and even black or blue-black, tight hair clearly indicates an inner-Asian influence. In Holland (which, as an area of Lower Franconian dialect, belongs to the German-speaking area)

The Dutch-Malay population, at least in the urban populations, shows an unmistakable influence that can be explained by Dutch-Malay connections. Dutch-Malay mixed marriages are by no means hindered by Dutch legislation. From the Near East, a clear influence of the Near Asian race extends towards the west and north far into south-eastern Europe, first in the northern Ukraine, becoming less distinct in the southern Slavic areas, but still very clear in Greece and also perceptible in southern Italy, Sicily, Spain and other areas described in more detail in my "Rassenkunde Europas" (3rd edition 1929). It was mainly through German-Southeast European connections, above all through German-Jewish and German-Gypsy connections, but then also through immigrating or travelling Armenian traders, that an influence of the Near Asian race penetrated the German people.

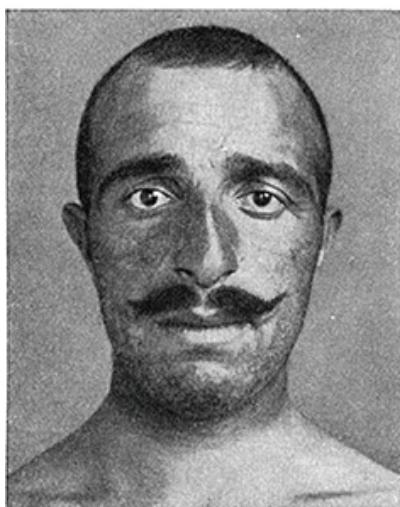


Fig. 70 Imerians from Kutais. Near Eastern (photo: Anthropol. Institute Vienna)
Fig. 71 Georgians. Caucasus. Stalin, head of the communist party in Soviet Russia.
Near Eastern or predominantly Near Eastern



Fig. 72 Russia. Prince Bagration, of Armenian nobility. Near Eastern.
The racial features appear more clearly after the uniform is covered.
(Engraving: H. Davy after G. Davy)

Fig. 73 Caucasus. Georgian. Predominantly Near Eastern (From
a racial collection)



Fig. 74 Jew from Germany
Fig. 75 Jew from Austria
Predominantly Middle Eastern

The Near Eastern breed is related to the Dinaric breed, i.e. it originates from the same ancestral breed, from which the Dinaric and Near Eastern breeds must have developed in different directions through selection. The pre-Asian breed is of medium size, stocky, short-headed with a steeply sloping occiput and a medium-wide face. The eyes appear to be a little more

in front than in the Dinaric breed. The nose gives more the impression of hanging out and down than of jutting out, is probably generally even fleshier than that of the Dinaric breed and, given the lower body height of the Near Eastern breed compared to the Dinaric nose, appears as an even stronger, more massive nose. The lips are fleshier than those of the Dinaric breed, occasionally even slightly bulging. The chin is lighter and stands back more, so that the impression of a receding lower jaw is often created in Near Eastern people, especially in comparison to the fleshy, protruding nose.

The Near Eastern breed tends to be obese, with fat deposits on the neck and a heavy double chin, especially in the female sex. Their body hair and beard growth are very strong. The thick eyebrows often grow together over the root of the nose.

The Jewish people have a very strong Near Eastern flavour. The Armenian people are probably the most predominantly Near Eastern.

Through connections with members of peoples of North African or Oriental origin, the populations of south-eastern and southern Europe have also acquired a more or less distinct oriental racial flavour. Through connections with representatives of such populations or through German-Jewish or German-Gypsy connections, the population of the German-speaking area also acquired a very slight flavour of Oriental race. The Semitic languages were originally spread by tribes of predominantly oriental race. The Jewish people, descended from such a tribe of Semitic language, consisted on the soil of Palestine in historical times mainly of an Oriental and Near Eastern racial mixture with minor influences of other races, including the Nordic and Negro races. The Oriental race is of medium height, slender, long-headed, narrow-faced, with a narrow nose, usually curved only in the lower third, not particularly protruding, indeed occasionally somewhat flat, which now and then shows a rather low-set, but always narrow nasal root. The lips are slightly bulging, often curved as if smiling and appearing pre-pointed. The mouth and tip of the chin are often prominent, while the chin groove (*sulcus men- tolabialis*) is deeply recessed in between. The chin groove is also often higher than in other breeds, which gives oriental faces a characteristic feature. The eyelid opening is often almond-shaped, i.e. the inner corner of the eye is more rounded, the outer corner more pointed, with the eyelid opening extending slightly outwards and upwards.



Fig. 76 Mummy portrait a. Egypt, 2nd century A.D. Oriental.
Characteristic lip formation

Fig. 77 Assyrian. Nose curved in the last third. Oriental.
Characteristic lip formation



Fig. 78 Arab, sheikh from Palmyra. Oriental
Fig. 79 Arab from the Algerian Sahara. Oriental



Fig. 80 Jew from Germany Predominantly oriental
Fig. 81 Mrs Meyerbeer, wife of the composer. Predominantly oriental



Fig. 82 Jew from Germany. Writer Ludwig Börne. Oriental-Fore-Asian
Fig. 83 Georgian. Predominantly Oriental with a Middle Eastern flavour (from Stiehl)

The skin is quite light in colour, often apparently lighter than the skin of the Western race, but of a pale, not rosy brightness.

The hair is dark brown to black, mostly curly, the eye colour very dark.

The Oriental race is probably the closest relative of the Western race; the one can be considered a slight variation of the other. Today, the Oriental race is most purely preserved among the Arabian Bedouins.

The Oriental and Near Eastern races have gained the most significance for Europe through those parts of the Jewish people who live among the European peoples.

The Jews are not a religious community, for there are Jews of various denominations and many so-called free religious Jews who do not belong to any particular denomination; the Jews are a people and, like every people, a mixture of different races. This has already been discussed above on p. 12. The Jews are therefore not members of a "Semitic race". There are peoples of Semitic language, and the Jews originally belonged to them; but these peoples represent very different racial mixtures, even if the Semitic languages were brought to them by tribes of predominantly Oriental race. The linguistic expression of the Oriental racial soul may be sought, with Renan, in the Semitic languages. The Caucasian (Alarodic) languages originally belonged to the Near Eastern race.

A distinction is made between two groups within the Jewish people. 1. the Southern Jews (Sephardim), who make up about one tenth of the total population and mainly form the Jewry of Africa, the Balkan Peninsula, Italy, Spain, Portugal, part of the Jewry of France, Holland and England; 2. the Eastern Jews (Ashkenazim), who make up nine tenths of the total population of around 15 million and form the main part of Jewry in Russia, Poland, Galicia, Hungary, Austria and Germany as well as in North America and part of Jewry in Western Europe.

The Southern Jews represent an Oriental-Foreign-Asiatic-Western-Hamitic-Northern-Negroid racial mixture with a predominance of the Oriental race; the Eastern Jews represent a Near Eastern-Oriental-Eastern Baltic-Inner-Asiatic-Northern-Hamitic-Negroid racial mixture with a predominance of the Near Eastern race.

In the Jewish people as a whole, the hereditary disposition of the Near Eastern race has most likely prevailed, more or less modified by the other influences that characterise the Jewish people. This mental disposition, which differs from the dispositions of the European peoples, especially the north-west European peoples, in accordance with their racial characteristics, is the cause of the so-called Jewish question, which is felt to be so burning today. The difference in faith between the Jews of the Mosaic faith and the peoples of other faiths among whom they live still plays a role here and there in Eastern Europe, but has long since ceased to do so in the West. It is wrong to see the so-called Jewish question as a Mosaic-Christian contradiction. It is equally wrong to want to understand the so-called Jewish question as an economic question. Certainly, the main representatives of the overpowering international loan capital are Jews and, as tax lists show, the Jews are on average much wealthier than the non-Jews of the same national territory, but the Jewish question is by no means the same as the question of capitalism. It is the spiritual influence of a people of non-European racial origin, achieved through economic superiority, that has actually created a Jewish question. The Jewish question is a racial and ethnic question.

4. The mental characteristics of the European breeds

Racial science only acquires a special significance for the life of peoples in that race is not only manifested in physical characteristics, but also in certain mental behaviour. This manifests itself from people to people as a different mental behaviour in each case, corresponding to the different confrontation of a particular racial mixture with a given environment and a given spiritual tradition. Furthermore, this manifests itself from one period in the history of a people to another as constancy or as change in the mental behaviour of the people, depending on whether the racial mixture of this people has remained approximately the same or has changed in its composition because the races represented in the people have reproduced themselves to different degrees. Inequalities in the mental traits of individual human races are also shown in the differences in the mental behaviour of two different groups of a national or estate nature in the same people,

insofar as such groups represent two differently composed racial mixtures. Racial-emotional inequalities are finally manifested in the differences in the emotional behaviour of individuals.

Unconsciously, everyone regards their fellow human beings as having different racial and emotional dispositions. A slender, narrow-faced person is generally expected to appear, act and feel differently from a stocky, broad-faced person; a flat-nosed person differently from a person with a narrow, high nose; a person with eyes set flat forward and an unaccentuated chin differently from a person with eyes set back deeper and an accentuated chin; a black-haired person differently from a blond, even a short-fingered person differently from a narrow-fingered person, etc. A hundred years ago and more, so-called phrenology sought to determine the spiritual nature of a person according to the formal characteristics of his head; ancient Greek writers and those of the Italian revival period, and then above all Lavater and his contemporaries who were inspired by him, made attempts to draw conclusions about the spiritual nature of people from characteristics of the whole body, especially the face. In our day, such attempts at physiognomics (the science of physical expression, the science of facial expression) have once again attracted a great deal of attention.

All these unconscious or conscious ideas are based on unconsciously or consciously gathered experiences about the interdependence of physical and mental traits of the individual European races. This is also shown by the fact that the more one tries to apply these statements to non-European races, racial mixtures or individual human beings, the less convincing are the statements about the significance of a physical characteristic for the mental disposition of its bearer. For the most part, the statements are based on the image of Western populations and individuals.

A source of unconsciously collected experiences about the reciprocal conditionality of bodily characteristics with mental characteristics are the drawings of the joke sheets or also the advertising drawings of the advertising columns, newspapers and magazines. More about this in the following!

a) The Nordic race

If a draughtsman, painter or sculptor wishes to depict the bold, purposeful, determined or the noble, noble or heroic human being, man or woman, he will usually create a human image that comes more or less close to the image of the Nordic race. Even a person who is to be regarded as a representative of the upper classes will, for example, be given traits of the Nordic race much more readily by the cartoonists than traits of the non-Nordic races of Europe.

In fact, one would like to describe thoughtful willpower, a certain capacity for judgement with a coolly weighing sense of reality, the urge to be truthful from person to person, a tendency to chivalrous justice as the psychological traits that are always noticeable in Nordic people. Such traits can increase in individuals within the Nordic race up to a distinctly heroic attitude, up to far-sighted leadership in the state or creativity in technology, science and art. The relatively large number of predominantly Nordic and Nordic people among the important and outstanding men and women of all occidental peoples is striking, as is the relatively very small number of important men and women without a noticeable Nordic flavour.

When people live together, the Nordic man generally appears calm in his movements and words and - measured by the expression of his feelings - reserved, not infrequently cool, indeed especially cool to the sensibilities of non-Nordic people,

cold and stiff or "uncomfortable". Nordic people generally have little aptitude or inclination to empathise with the souls of others. Very dutiful Nordic people in particular can become harsh, even ruthless, towards their human surroundings, even if - as members of the lower classes - a certain chivalry never leaves them. A mischievous wit, averse to loud talk, and good storytelling skills with a sense of plot and landscape can be found in the Nordic race; within the sciences, there is more inclination towards technology and the natural sciences than towards the humanities. A self-confidence (hardly emphasised in comparison with others), a sense of competition and a bold, even exuberant, but rarely outwardly revealed imagination, which nevertheless strives from reality back to reality via a broad flight of thought, bring about the above-mentioned leadership and creativity in the more talented people of the Nordic race.

Nordic boldness can turn into recklessness, carelessness, extravagance, Nordic coolness into cold calculation - the outstanding statesmen of Europe are almost all predominantly Nordic, and traits of cold calculation are not uncommon among them. The urge to lead brings about the rise within the social classes that can be observed among Nordic and predominantly Nordic families, usually at the price of keeping these families small - this also entails the danger of the gradual extinction of the Nordic race.

As a rule, Nordic people mature late, remain unconcernedly youthful for longer, even youthfully frivolous, and rarely lose the inclination to physical exercise, hiking and travelling that is particularly prominent among the predominantly Nordic youth, just as the predominantly Nordic people are most likely to emigrate among the occidental peoples. A lively feeling for nature may also play a part in this.

The relatively greater frequency of predominantly Nordic people in all outdoor occupations is striking. Within all classes a relatively greater physical cleanliness of predominantly Nordic people can be recognised. A tendency towards a cultivated appearance and a distinguished demeanour, which characterises the race, can generally only be seen in the middle and upper classes.

b) The western race

As it is hardly represented in Germany by racially pure or strongly predominantly Western people, we shall only briefly dwell on its emotional nature. It is an agile and passionate race, easily excitable, easily conciliatory, vividly devoted to external impressions, with a warm, but at the same time tense and curious interest in fellow human beings, skilful in appearance and words, eloquent and inclined to clever calculation. The western man wants to enjoy life, work little, and is concerned with his honour in the eyes of others. His wit and eloquence are particularly evident in sexual matters; a tendency towards cruelty, cruelty to animals and sadism is not uncommon among predominantly Western populations. In family life, Western man shows a lively love for his children; in state life, he betrays his low sense of order and thoughtful considerations as well as his desire for change. A high rate of punishment for offences and murder characterises the landscapes with a predominantly western population, apparently most clearly in Sicily and Sardinia.

Apart from parts of Switzerland and the Austrian eastern Alpine region, a certain western flavour is most evident in the German-speaking area in the Palatinate, in the Moselle regions, in the Rheingau and, decreasing from there, probably as far as Elberfeld. An observer such as W. H. Riehl found in the Rheingau the German type of people that showed the most similarities with Italian character, a sense of "stimulation and excitement" and for the "graceful", a certain "desire for opposition", a slight excitability and prominent curiosity. The Palatine also places a lot of

value on polish in appearance and dress, are talkative, light-blooded and quick-witted. They are also known by such characteristic names as "Pfälzer Krischer" and "Kreuznacher Totschläger" and sees the Palatinate as characterised by a high rate of punishment for dangerous bodily harm. In such traits, an influence of the western race is expressed in western central Germany, which, by the way, can perhaps be assumed to be a slight permeation throughout the entire area of the Franconian dialect.

c) The Dinaric breed

If artists want to depict the bold Alpine hunter, the reliable mountain guide of the Alps, the Tyrolean freedom fighter against Napoleon or the heroic Montenegrin or Albanian warrior, the powerful Alpine fighter of the French or Italian army, the image of a man of Dinaric or predominantly Dinaric race will usually emerge, occasionally - namely with light-coloured skin, hair and eyes - that of a Dinaric-Nordic or Nordic-Dinaric man, as well as the image of a Dinaric or predominantly Dinaric woman, if an artist wants to depict a farmer's wife or innkeeper running her household efficiently.

The Dinaric race is characterised in its mental behaviour by rugged strength and straightforwardness, by a sense of honour and a pronounced love of their homeland, by bravery and a pronounced self-confidence. She has a lively feeling for nature and a sense for richly decorating the environment in house and landscape. A certain boldness of the Dinaric man is more focussed on physical achievements than on a mental urge to conquer, as is more common within the Nordic race. The Dinaric man also lives more in the present than the forward-looking Nordic, which is why a purposeful spirit of enterprise cannot develop within the Dinaric race. Characteristic is the Dinaric tendency to be quick-tempered and rowdy, but on the basis of a generally good-natured, sociable disposition. The relatively high rate of punishment for dangerous bodily harm in the German southeast must be attributed mainly to the predominance of the Dinaric race there. The Dinaric tendency towards a coarse, somewhat rude and loud demeanour and a corresponding sociability is unmistakable, as is the easily excitable enthusiasm of the Dinaric people, who generally have a certain "verve" in their feelings and demeanour, as well as a rough quick wit and vivid speech, often a pronounced talent for acting, and also a pronounced knowledge of human nature with a tendency to a certain "shrewd" calculation of people, especially their weaknesses. The Dinaric race is particularly gifted in the art of music, especially singing. Nordic creative power and Dinaric talent for musical art - a talent that is by no means lacking in the Nordic race, but which is not as abundant and, as it were, as overflowing as in the Dinaric race - the combination of such hereditary traits has obviously contributed most to the production of the great composers and musical artists of the West: they were mostly Nordic-Dinaric people.

d) The Eastern race

If a draughtsman of Central European origin wants to depict the contemplative or sedate bourgeois, the contented and self-satisfied regulars' table guest, a quiet bourgeois couple, the "sunny" looking owner of a cottage with a narrow garden or a woman labouring in a tightly enclosed environment or a gainfully employed small capitalist or small trader with his family or even people of "shapeless" appearance and "lacking a sense of distance", If the artist wishes to depict people of the middle and lower classes, he will mostly draw stocky, round people with round faces, small eyes and blunt noses, with short legs, round, padded-looking, short-fingered hands - in short, roughly the image of the Eastern race. The draughtsman will - unconsciously made experiences of an unconsciously developed in him

according to racial psychology, the physical characteristics of the Nordic, Western or Dinaric race cannot be used for the indicated mental traits.

Racial researchers in various countries have noted the contemplativeness, acquisitiveness and narrow-mindedness of Eastern people, as well as a certain sullen, mistrustful aloofness in their dealings with distant people. The Eastern race represents the "philistine" - this word is used to describe an attitude, not a class. The Eastern man is patient, often sober, "practical". He is acquisitive in his small undertakings and businesses, acquires various "educations" and often demonstrates a respectable intelligence. Calmly and persistently, he can achieve civic prestige and positions in life or professional success which, with a pronounced sense of usefulness, are accessible to those who have no real boldness of feeling and action to deploy, but who limit their goals more narrowly and pursue them with fairly even patience.

Eastern man tends to persevere, to cosiness, to the elimination of all competition; he wants to combine the pleasant with the useful and likes to move within the views that have prevailed among the masses. He "worships uniformity" (Lapouge), the mediocre and the customary, which promises him comfort; hence, in the present period of Western history, his "inclination towards the democratic doctrine of equality" (Ammon); hence the not infrequently observed aversion, even hatred, of Eastern people towards everything humanly superior in their environment and the tendency to grumble and envy.

The sense of the Eastern man is focussed on what is near and close, and is averse to what is far away, to what is advancing, to frivolity, wastefulness and uselessness. Hence the tendency to contemplation, to the quiet, cosy, "sunny" contemplation of close things in a more closely enclosed world, which is evident in the more spiritual people of the Eastern race, as well as their warm feelings towards people who have nothing overbearing or aggressive about them. In the life of faith of Eastern people, too, there is a self-contained warmth of feeling, a quietly guarded piety tending towards self-righteousness.

The family of Eastern people usually forms a cohesive, busy group. In the state, the Eastern man tends to form a mass, whereby his view does not usually extend far beyond the family, village or neighbourhood. Warlike tendencies are far removed from the Eastern man, but with appropriate leadership he seems to be just as suitable as a soldier for defence as Nordic and Dinaric soldiers are for attack. He is generally a calm, adaptable subject.

In the racial mixture of a people, the Eastern race represents a part represented in all classes, generally decreasing from the lower to the upper classes, which contributes to the prosperity of the whole through diligence, industriousness, thrift and moderation, through warmth of mind and a certain "common sense" in leadership. For example, the narrow-minded retiree's happiness after a busy working life is a genuinely Eastern ideal, as it has developed in French life. However, the French state has built a substantial part of its policy on the narrow-minded thriftiness of such pensioners.

e) The East Baltic race

It can be found that draughtsmen who want to depict devious, vindictive, servile or dogged people give them the physical characteristics of the East Baltic race. Even when depicting dull or greedy, hateful or fesslessly agitated beings, especially in the case of people from the lowest strata of the population, (like

drawings by Käthe Kollwitz) were often chosen to characterise features of the East Baltic race.

East Baltic people initially appear to strangers as withdrawn, brooding, ponderous, suspicious, or even lurking, seemingly content with little, even dull or doggedly hard-working. A closer look at their nature reveals much more complex traits. Eastern Baltic people can become very talkative with those they know and reveal a dissatisfaction that is never fully satisfied, a boundlessly wandering, blurred imagination that repeatedly lets the conversation stray into confused ideas and plans, but which, given the Eastern Baltic lack of a sense of reality and decisiveness, are hardly ever followed by creative actions that promote a cause. For all his rambling talk of plans, the East Baltic man is averse to innovation, ultimately leaving everything as it is, leaving everything "in God's hands", always falling prey to a dull or gloomy belief in doom. In doing so, he endures a great deal of hardship, oppression and suffering.

East Baltic people tend to have a mass spirit and to be led, and if they are appropriately led, especially as they usually have a lively sense of country, they become willing subjects whose attachment to those who lead them can increase to the point of submissiveness. Eastern Baltic people are usually helpful and hospitable to those close to them, often effusively accommodating, and affectionate towards their relatives. Towards those far away, many East Baltic people tend to be devious and, when the occasion arises, to be calculatingly vindictive. A tendency to crudeness and deceit is unmistakable, which is probably the reason why East Prussia, Posen and Silesia appear to be "criminally heavily burdened" (Aschaffenburg), above all through dangerous bodily harm and simple and serious theft.

What is particularly striking about the East Baltic people compared to people of other European races is the rapid change in their moods. From furious anger against a person to conciliatory remorse, which accuses itself before this person, even indulges in self-accusation, from dejection to exaggerated exuberance, from blunt indifference to zealotry (fanaticism), from submissiveness to arrogance, from saving in hard-working weeks to reckless wastefulness, which can end in blind rage for destruction. "Nihilism" is an Eastern Baltic mood.

The East Baltic man is a good judge of character and often a vivid portrayer of people, even if there is always something confused and rambling about his descriptions, and a tendency towards doggedly unscrupulous moods in his stories. A talent for playfulness and tonal artistry, combined with a tendency towards the fluid and indeterminate, is common among the East Baltic race. Physical cleanliness and the cleanliness of their homes are generally low.

f) The Faelic breed

The Faelic race is mixed into the populations of Central and Western Europe, but rarely in such large proportions that purely or strongly predominantly Faelic people appear more frequently and have impressed their mental behaviour on the unconscious racial observation of visual artists. Nevertheless, one occasionally sees that artists give those human figures, through whose physical features they want to express a certain powerful strength of soul or defiant firmness or honest reliability - as, for example, in depictions of Heracles - that they give such figures false characteristics.

The Faelic man is just as strong and heavy in his soul as he is in his body. Strong steadfastness, unshakeable realisation of calmly made decisions, the urge to be conscientious and righteous, indeed a certain need to be true to himself

characterises him. There seems to be something reassuring about the dependable solidity of many a Faelic person, especially as the Faelic race, for all its gnarled nature and unassertive seclusion, even rough dignity, is characterised by something warm-hearted, a warm-heartedness and inwardness that also permeates the religious life of Faelic people. A tendency to brood, to take life seriously (rarely or never expressed), is characteristically Palatine.

If the Norse man appears to be advancing, of bold, attacking willpower, the Palatine man appears to be persistent, of defiant willpower, which enables him to put up a strong defence, but can also turn into stubbornness. Kern described the Palatine man as more dignified than versatile, more sober than bold, more freedom-loving than domineering, more weighty than creative.

Lenz finds that the Palatine people tended more towards architecture and the fine arts than towards the art of music and eloquence. Within occidental architecture, I would like to recognise in the Romanesque style a Palaeo-Nordic character, and in the Gothic style a predominantly Nordic character. Among the images of important people of the occidental peoples, one finds quite often those that depict a person with a stronger Palatine flavour: an indication of the importance of the Palatine race in the life of the peoples. Lenz has drawn attention to the fact that a combination of Nordic boldness and Palatine vigour produced such men as Bismarck and Hindenburg. One could also cite here a man like Björnson and the Palatine influence of Luther, whose well-known defence before the Diet of Worms is characteristically Palatine in tone.

g) The Sudetic race

The mental characteristics of the Sudetic breed have not yet been described. As this breed appears to be quite rare in purebred representatives, usually only as a more or less distinct admixture, its mental behaviour will not be easy to research.

Information on the mental nature of the non-European races mentioned in this book can be found in my other works on racial studies. The psychic nature of non-European races is more important for a racial study of the German-speaking population only in the case of the Jewish people scattered throughout Europe, which I have considered in my "Rassenkunde des jüdischen Volkes" (2nd ed. 1930).

5. A few things about inheritance phenomena

In this section, only a few facts from the doctrine of heredity and selection can be briefly summarised, just the little that seems indispensable for the most basic understanding of racial and demographic phenomena. An attempt has been made to remain as comprehensible as possible, even at the risk of appearing somewhat awkward here and there to the expert by paraphrasing specialised scientific terminology.

In the 19th century, the physical and mental differences between people, tribes, peoples or races were often attributed to the effects of the different agricultural environment, the diet, i.e. both the quantity and the composition of the food, the habits of life in individual groups of people, tribes or tribes, just as the different achievements of peoples and the different course of their respective histories were essentially explained by environmental conditions. Such explanations seem to have been attempted all the more, all the more eagerly, because advancing political views, which eventually came to dominate with overwhelming majorities due to the number of their supporters, have been able to assert the equality of all peoples,

and believed they had to assert them as an indispensable prerequisite for their demands. Even today, for example, hereditary health researchers such as Grotjahn and exponents of hereditary health and racial science such as K. V. Müller, both of whom also belong to the Social Democratic Party, apparently do not find it easy to spread the idea of the hereditary inequality of human beings in their circles, even though it would be quite possible to justify socialist demands without the erroneous assumption of the Enlightenment and Rousseau that human beings are "by nature" equal and good, an assumption that has been constantly refuted by the everyday experiences of every layman. It is likely that the environmental doctrines as well as certain similar assumptions of a so-called heredity of acquired characteristics would have been recognised as untenable for a long time and in wider circles if such assumptions were not still regarded by many as an indispensable prerequisite for some political demands. It can be observed time and again that the findings of heredity theory and racial research run counter to the "spirit of the times" or at least certain after-effects of the "spirit of the times" of the second half of the 19th century, that the better views of heredity and racial research are only slowly gaining acceptance and, for the time being, more among individuals. It is likely that both heredity theory and race research would have advanced much further and their insights would have penetrated further into the consciousness of the general public if they had been at all acceptable to the zeitgeist of the second half of the 19th century. Since the turn of the century, however, a new world of thought has been in the making, to which racial science and the study of heredity have made and can continue to make a significant contribution.

In the 19th century, it was also easier to fall back on the assumption of direct environmental influences, on the "milieu theory" of that century, because people easily believed in the far-reaching possibilities of "inheriting acquired characteristics".

The doctrine that sought to explain the development of living beings, the descent of higher forms from lower ones, through the inheritance of characteristics (physical traits, mental abilities) that individual living beings had acquired through the use or non-use of organs in their individual existence, is usually referred to as Lamarckism because it first appeared in the "Philosophie zoologique" (1809) by the French naturalist Lamarck. Since the hereditary attempts of the Augustinian priest Johann Mendel (1822-1884), or at least since their rediscovery in 1900, the position of Lamarckism has become increasingly difficult and the number of its scientific representatives has steadily decreased. The validity of Darwinism, i.e. the doctrine of the development of living beings through "natural selection", a doctrine derived from Darwin's famous "Origin of Species" (1859), has increased to the same extent. Through its leading representatives - Morgan and his school in North America, de Vries in Holland, Johannsen in Denmark, Correns, Baur, Lenz in Germany - heredity research has spoken out against the assumption of "inheritance of acquired characteristics". Also, for example, L. Plate, who in his "Abstammungslehre" (1925) attempts to mediate between Lamarckism and Darwinism, because the phylogeny of living beings does not appear to him to be explainable by Darwinism alone, admits that up to now a perfect proof of an inheritance of acquired characteristics has not been successful, and his presentation also makes it easy to recognise, that processes within the realm of living beings, and thus also processes which have led to the emergence of the human species and the individual human races, and which appear to be more amenable to a Lamarckian than a Darwinian explanation, have no significance whatsoever for the present possibilities in the area of the present human races and the periods of time with which the far-reaching human plans could reckon. For the consideration of the present human races and their favourable or unfavourable influence, even those scientists of our day who still use Lamarckian ideas for individual explanations are left only with selection in the sense of Darwinism as an explanation - thus for discussions of phylogeny

as for future-oriented plans to influence the human condition and the average condition of a population.

Heredity research, which is still in its infancy today, has shown how careful one must be in assuming environmental effects, how existing differences between populations in different areas of a continent, country or district or differences between the average physical and mental constitution of two ethnic groups can mostly be explained by hereditary factors. Hereditary research has also taught us to understand that changes in the physical and mental appearance of a people are caused much less by the environment or its changes than by selection, i.e. by the different degrees of reproduction, the difference in the number of births within the individual areas or the individual strata of a population speaking the same language.

It used to be believed, for example, that environmental influences gradually created a uniform group of people with the same physical and mental traits from the various different groups of people in North America. This is the "melting pot theory", which today's American race and heredity researchers smile about. Even today, such assumptions are often spread with reference to the work of the anthropologist Boas (of Jewish descent, North American citizenship). He had previously assumed stronger environmental influences after he had found children of immigrant Jews to be somewhat longer-headed and children of immigrant Sicilians somewhat shorter-headed than their parents. However, neither the Jews nor the Sicilians are races, but mixed-race peoples in which, as hereditary research has shown, the children may very well exhibit a number of different characteristics than their parents. According to his more recent investigations, Boas also only goes as far as the assumption of hereditary, not hereditary variations and states that it could very well be the case that the same people, returned to their old environment, would regain their former characteristics. - (The necessary distinction between appearance and hereditary image will be discussed below).

The environment, including the mental environment, the spirit of the times, customs, etc., will be able to influence each population indirectly, namely through selection, by causing a different degree of reproduction of individual sexes or entire ethnic groups. Thus a population can change, but only by changing its composition, by changing the proportions of its individual hereditary stocks. If a population were to be transferred from an environment favourable to all its hereditary strains to another environment favourable to only a part of its hereditary strains, this population would lose the less adapted part of its hereditary strains through culling (reduced reproduction and finally extinction) and would finally present a changed cross-section. In the 19th century, such changes caused by selection in a certain environment - landscape and psychological - were almost always explained by direct environmental influences. Only in more recent times have few people recognised how drastic the changes in a population are that are brought about by selection or eradication. Siemens gave an example of this in his highly recommended volume "Vererbungslehre, Rassenhygiene und Bevölkerungspolitik" (4th edition 1930), which was written "for educated people of all professions":

"If the average number of children of two breeds A and B is 3:4, then the originally assumed equal ratio of 1:1 changes to 3:4 or, expressed as a percentage, to 43:57 per cent after a single sexual succession, after two sexual successions to 9:16 or 36:64 per cent, after three successions or just under 100 years to 30:70 per cent, and after 300 years, under almost the same conditions, breed A will have been reduced from half of a population to the outwardly barely noticeable proportion of 7 per cent." - The population in question has changed, but through selection, not through environmental influences.

The hereditary researcher's observation of selection processes by hereditary researchers also sheds some light on the presumed circumstances that led to the formation of races. The observation of selection processes by hereditary researchers also throws some light on the presumed circumstances that led to the formation of races: From more or less non-uniform groups of people, in some cases probably also from a mixture of previously formed races, uniform, hereditary groups of people, races, have formed in a certain environment and in a long period of isolation (isolation) through sharp selection. The Norwegian anthropologist Bryn has attempted to identify the geological regions in which some of the human races of the present day were formed through selection.

Selection alone will determine peoples and their history. If the environment could directly influence people's genetic make-up, and if the inheritance of acquired characteristics, which had almost become an article of faith in the 19th century, existed, then the population of Central Europe, which had been exposed to roughly the same influences for centuries and should have experienced roughly the same developmental impulses, would have long since become an almost uniform group of people. The non-heritability of the characteristics (traits, abilities) acquired by individuals in their individual existence on the one hand, and the laws of racial cross-breeding on the other, explain why such an equalisation of all hereditary traits has not long since taken place in Europe that the average of all the characteristics of body height, stature (proportions), head and face shapes, skin, hair and eye colours that exist today would be evenly distributed across all European populations and especially the urban ones.

It is often assumed that when two or more breeds are crossed, the result is a "Mixed breed", which derives approximately the same amount from each of the parent breeds. Research has shown that this is not the case, but that after the crossing of two or more races a racial mixture is created, consisting of mongrels which exhibit the most diverse combinations of the characteristics of the crossed races, a racial mixture in which, however, through so-called segregation, people also appear again and again who offer the physical and mental image of one or other of the races involved in the crossing. Most Europeans, like most people in general, are mixed breeds. They have a different combination of characteristics than their parents, are not homozygous but heterozygous, as the theory of heredity says, i.e. in their offspring, too, the hereditary traits that have come together in them are split up again, do not belong together, as it were, and are not combined into a specific racial image. But among the offspring of split-blooded producers, pure-blooded children are possible, the cases of segregation mentioned above. It is particularly difficult to investigate the laws of crossbreeding in humans because most people are not the result of crosses between two parents who were each of a pure race, but of crosses between mongrels and often mongrels of not two, but several races. In plant and animal experiments, the ratios are easier to select and more complex ratios can be derived from simpler ones in a way that can be tested in each case.

When two breeds, be they plant, animal or human breeds, are crossed, the individual hereditary traits are inherited independently of each other - unless they are linked hereditary traits, the occurrence of which has not yet been investigated in humans. The laws of crossbreeding - crossing of two breeds, crossing of mixed breeds (bastards) with each other, backcrossing of a mixed breed with a purebred, etc. - were first researched by the above-mentioned Johann Mendel. His results and those of the researchers who followed him cannot be discussed here; reference should therefore be made to the small volume by Siemens mentioned above (p. 75) or also to the booklet by the author of the book.

For further instruction, see Baur-Fischer-Lenz, Menschliche Erblichkeitslehre und Rassenhygiene (3rd ed. 1927/28).

Here - with due brevity - only a few hereditary phenomena should be mentioned, which contribute to a better understanding of the racial facts:

The hereditary dispositions and the physical characteristics and mental traits caused by them do not all behave in the same way during inheritance: one speaks of "covering" (dominant) and "covering" (recessive) hereditary dispositions, terms which cannot be discussed in more detail here. Applied to European conditions, it can be said in any case that, for example, tall growth appears to be recessive in relation to short growth, as does slender growth in relation to stocky growth. The dark colour of hair and eyes overlaps the light colour, the short-headedness (the Dinaric, Eastern and Eastern Baltic or only one of them?) overlaps the long-headedness, the narrow-facedness over the broad-facedness. The German population therefore has a stronger predisposition to light hair and eye colours, long heads and broad faces than might appear to be the case. Blue-eyed children can descend from brown-eyed parents and blond children from brown-haired parents because the light colours can be masked; for the same reason, parents with blond hair and pure blue eyes will never have brown-haired children with brown eyes.

This phenomenon of covering and concealable hereditary traits also points to an important distinction for racial science: the distinction between hereditary image and appearance. Hereditary research since Weismann (1834-1914) and Mendel has shown that it is not easy to draw conclusions from the appearance of a person, from the totality of his characteristics, his phenotype. As hereditary research says, a person can draw conclusions about his or her hereditary image (idiotype), i.e. the totality of the hereditary dispositions that this person has inherited from his or her ancestors and that he or she will pass on to his or her descendants. Every living being has a hereditary image that is barely accessible to environmental influences, the sum of its inherited dispositions, not all of which must be expressed in characteristics, some of which may exist hidden in the gametes, and this hereditary image must be distinguished from the appearance, the sum of its perceptible characteristics that are more or less accessible to environmental influences.

Appearance-wise, the representative of a tall breed can be inhibited in his growth, e.g. by malnutrition: his genetic make-up remains, he will inherit the predisposition to tallness from his offspring. In terms of appearance, heads can be remodelled by certain means; the person concerned will only ever inherit the predisposition to the head shape that corresponds to his genetic make-up.

It is not possible for man to bring about hereditary changes (mutations, idio-variations) in individual hereditary strains, unless so-called loss mutations are caused by germ damage, such as poisons, certain poisonings in industrial plants, X-rays and other means. An increase in the physical and mental fitness of a population is only possible by increasing the number of children of their physically and mentally fit families while inhibiting the reproduction of the hereditarily inferior of all classes. Environmental improvements can certainly be beneficial to the individual; they cannot improve the hereditary constitution of a population.

It also follows from the above that living beings with the same hereditary appearance need not be the same in appearance, and that people with the same appearance can be different in hereditary appearance. The appearance of a person is therefore an indication (not to be underestimated) of his racial affiliation, but not a full identification. An in-depth racial analysis of an individual is therefore not necessary since

it is also possible to take ancestors, siblings and descendants into account, as these, taken together, will provide a certain indication of the direction in which the hereditary image of the individual under consideration may deviate from his or her appearance. Such a deviation of the hereditary image from the physical appearance is just as possible for the physical traits as it is for the mental traits.

Just as after a crossbreeding in the resulting crossbreeds, since the individual hereditary traits or at least the majority of them are inherited independently of each other, e.g. the shape of the head of one breed can be combined with the shape of the nose of another, the hair colour of one with the eye colour of another, the body height of one with the growth proportions (proportions) of another, etc., so, as everyday experience shows, there are also crossbreeds which, according to their physical characteristics, belong more to one breed, according to their mental traits, more to another. One will therefore - Apart from the distinction between appearance and genetic make-up, we should not expect to find in every mixed-race person the mental disposition to which his physical characteristics seem to point, or to find in a mixed-race person exactly that mental disposition which corresponds to the mixing ratio of the crossed races indicated by his physical characteristics. The observation of mental racial differences therefore also works best within peoples or tribes or even families which show as much as possible of the physical image of a race and where a deviation of the physical disposition from the mental image will be rarer and smaller in the individual.

Every people and every tribe is a mixture of races: mostly a few pure-blooded purebreds, a few split-blooded hybrids from the crossing of parents of different races, but pure-blooded on both sides, but a great many split-blooded hybrids, which themselves descend from split-breed hybrids - and such a mixture of breeds will not become a "mixed breed" or "new breed" even if it is isolated from other peoples and in long periods of time, unless very special selection conditions occur which can no longer be realised today. An animal breeder can breed a new breed from two animal breeds, and in the case of animals with rapid succession in a fairly short time, if he constantly prevents the animals with the undesirable combination of characteristics from reproducing and only allows the initially small minority of animals with the desired combination of characteristics to reproduce. Such conditions, the existence of the same direction of selection within a certain area of the earth and throughout geological periods, may have led to the emergence of human races, as indicated above (p. 75 f.), as long as individual groups of people were actually able to live in isolation or almost isolation in prehistoric times with sparse human colonisation of the earth. Today, new racial formations are hardly conceivable, but the emergence of a very diverse racial mixture, to which all races and peoples of the earth contribute, is.

Fatherland-minded Germans have already given themselves over to the idea of a "German race" to be formed from the racial mix of the German people. That this is tantamount to delusion is evident from the facts of heredity cited above, but it is also due to the impossibility of winning over an entire people to the observance of a certain direction of selection over a long period of time. And who should determine this direction of selection, the breeding goal, derived from the hereditary traits of all European races represented in Germany, who should decide how many children should be born to this German and how many to that German? - The creation of a "German race" is not a possibility for the German future.

Only recently has it begun to be investigated whether racial crossbreeding is beneficial or detrimental to a group of people or to the individual human being created by racial crossbreeding. The relative frequency of childbearing difficulties, short-sightedness, and

the fact that the European population is characterised by a certain slender, narrow (asthenic) physique has to some extent been explained by cross-breeding, as have some of the cases of tuberculosis and other diseases. It is not yet possible to say anything definite, as the possibility of cross-breeding inconsistencies has only just begun to be considered. If one considers that every cross-breeding means the refraction of two physical and mental hereditary and appearance patterns which have developed in a long selection process, and that thus in every hybrid the results of two differently directed selection processes are more or less inconsistently combined, then one will consider it quite easily possible that a "non-matching of certain hereditary dispositions in the inheritance even in the crossing of closely related races" (Eugen Fischer) can manifest itself in physical or mental or both diseases. According to recent research, it appears that the activity of the glands of internal secretion (the intra-secretory glands) is very different in the various races and that racial crosses can more or less sensitively disturb the balance of such glands among themselves and of these glands with the body as a whole, a balance which exists in pure-bred humans as the result of a long process of selection, probably all the more sensitively the more distant the two crossed races are from each other. In any case, a part of the physical ugliness which appears in Europe, as well as a part of the moral badness and the physical and mental illnesses, can be attributed to the mixture of the European races with each other and the rarer mixture of European with non-European races.

6. The distribution of races across the German-speaking area

More precise information on the distribution of races within the German-speaking area is still hard to come by today. With the exception of a few landscapes, this area of Central Europe is one of the least studied in Europe in terms of racial studies. The following description, based on previous partial investigations and still relying on the data of the so-called Virchow Schoolchildren's Investigation of 1874/77, is therefore necessarily inadequate; it should also be noted right away that it is written in a more definite tone than the matter actually allows, since the presentation should not be burdened with repeated expressions such as "apparently", "probably", "as one may conclude from previous research". The individual investigations, maps etc. on which the presentation is based cannot be listed here. Anyone travelling through the German countryside will notice on closer inspection that the value of the following account - a thoroughly preliminary account - is limited, but also not insignificantly small. The term "German language area" is taken in the linguistic sense, i.e. taking into account Holland and Flanders as areas of Low Franconian dialect, Luxembourg as an area of Moselle-Franconian dialect, Alsace-Lorraine as areas of Franconian and Alemannic dialect, German-speaking Switzerland of Alemannic dialect, thus not taking into account only the German Empire and Austria with their neighbouring German-speaking areas.

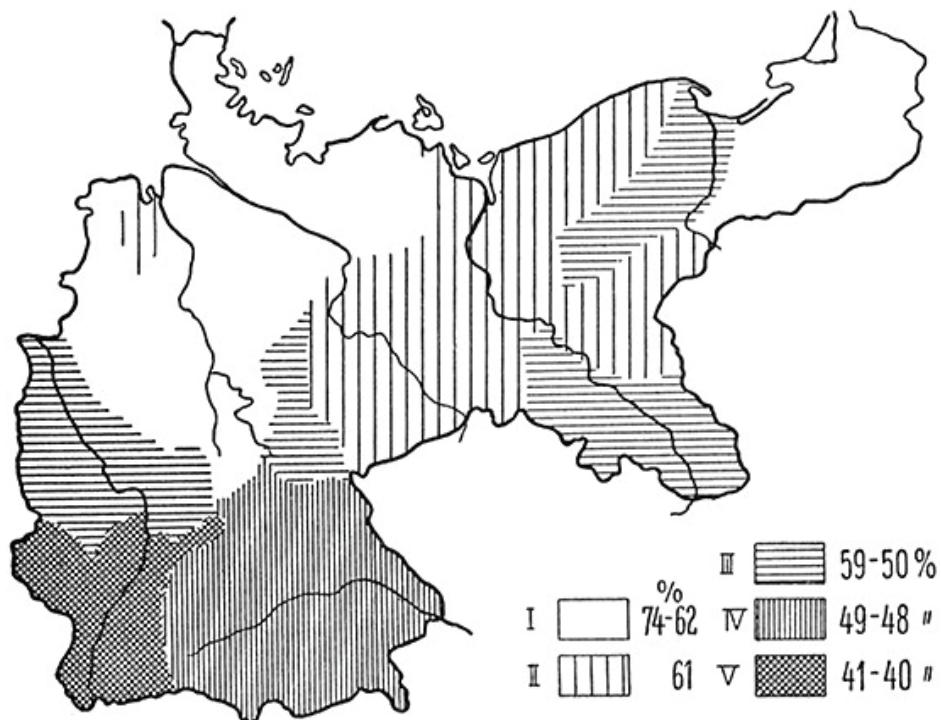
North-west Germany with the northern landscapes of the Netherlands must be regarded as the area of strongest predominance of the Nordic race. This predominance of the Nordic race decreases quite rapidly from here towards the south-west, somewhat more slowly towards the south and south-east and somewhat more slowly still towards the east, finally becoming a stronger and then a weaker Nordic influence, the distinctness of which, however, is only lost beyond the German-speaking area, for example in central to southern France, in northern Italy, in south-eastern Europe and in Russia. South of the Main and east of the German-Polish language border and probably also in East Prussia, one can hardly speak of a predominance of the Nordic race, even if clearly more Nordic tributaries reach into the larger river valleys from the Main areas. Towards the east, the Trave-Elbe-Saale line apparently forms a border, beyond which the Nordic influence is decidedly less than in north-west Germany.

However, the coastal fringe of the Baltic Sea can be described as predominantly Nordic populated as far as East Prussia and probably also in East Prussia.

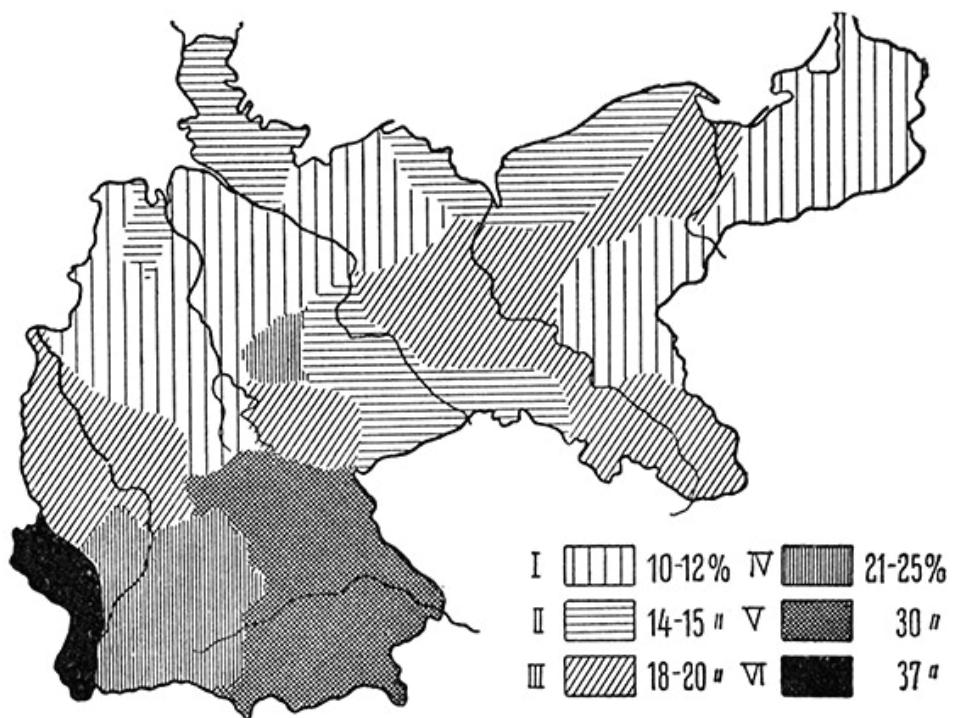
The same north-western part of the German-speaking area is characterised by a certain influence of the Palatine race, apparently most clearly in Westphalian territory and in the neighbouring Dutch regions, decreasing from these areas towards the north, east and south, more clearly recognisable as far as northern Hesse and apparently also western Thuringia. I would also like to assume a slight Palatine influence in Lower Silesia; Lenz assumes a similar influence in Württemberg based on the spiritual nature of some Swabians. Among the populations emigrating from Europe, a Palatine influence is unmistakable among the South African peoples.

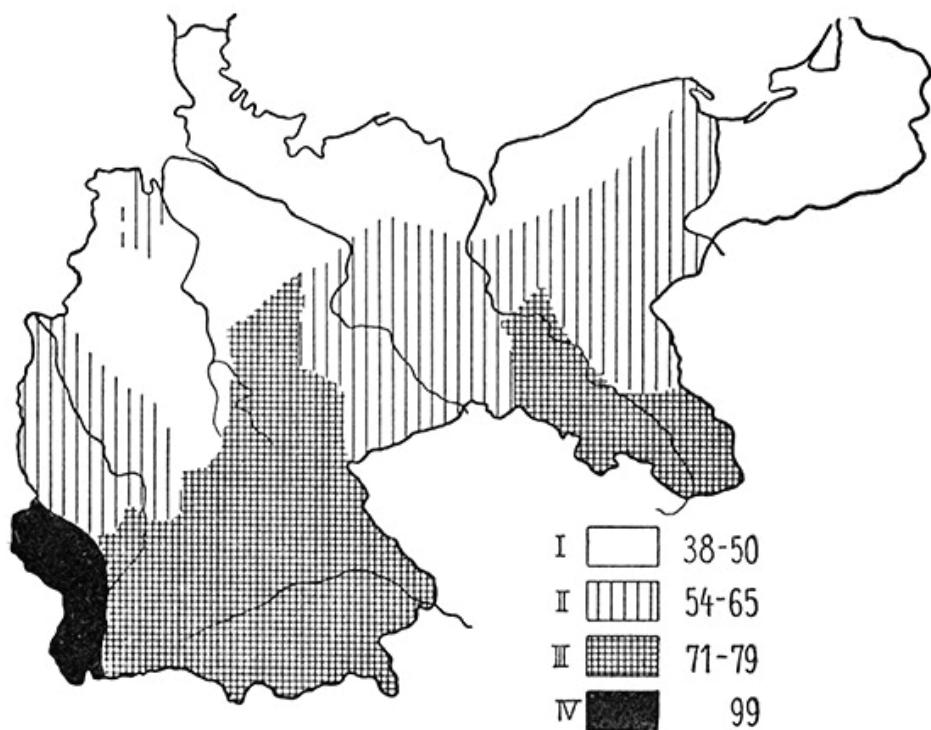
The north-east of the German-speaking area shows itself to be the German area with the strongest influence of the East Baltic race. However, a more or less clear predominance of this race can only be recognised in Lithuanian, Russian or Polish-speaking areas. From the north-east, the East Baltic influence reaches as far as Central Germany and is only lost to the west beyond the Trave-Elbe-Saale line and to the south in Bohemia and in Bavarian Upper and Lower Franconia, where a faint East Baltic influence is still noticeable around Nuremberg. It appears that the East Baltic influence is becoming stronger again in Saxony and thus reaches as far as East Thuringia. The north-east of the German language area, especially in the areas of the German-Polish language border, then Silesia, Bohemia and, to a lesser extent, Saxony, show a certain influence of the Sudetic race. The Rhenish-Westphalian industrial area has received influences from the races represented in Eastern Germany and Eastern Europe through Polish and East German immigrants. This is also shown very clearly by the blood tests.

The south-east of the German-speaking area is the area of strongest Dinaric influence and the further south-east, the more the Dinaric race predominates. The predominance of the Dinaric race, or at least a strong Dinaric influence, generally fades slowly towards the north and west, for example towards the Bavarian plateau, the Allgäu and eastern to central Switzerland; in the Engadine the strong Dinaric influence is still quite noticeable, in the Lake Constance area of Switzerland, Austria and the German Empire the Dinaric, Eastern and Nordic races may be represented in almost equal proportions, the Nordic perhaps to a somewhat lesser extent. In the Hotzenwald in southern Baden and to a lesser extent in the Wasgenwald region, however, a stronger Dinaric influence is unmistakable. From these areas, the Dinaric influence decreases increasingly towards the west and north, so that it seems almost imperceptible in the Main region and even in western central Germany, and hardly extends further north, at most somewhat more clearly into the centre of Thuringia and from Bohemia into Saxony.

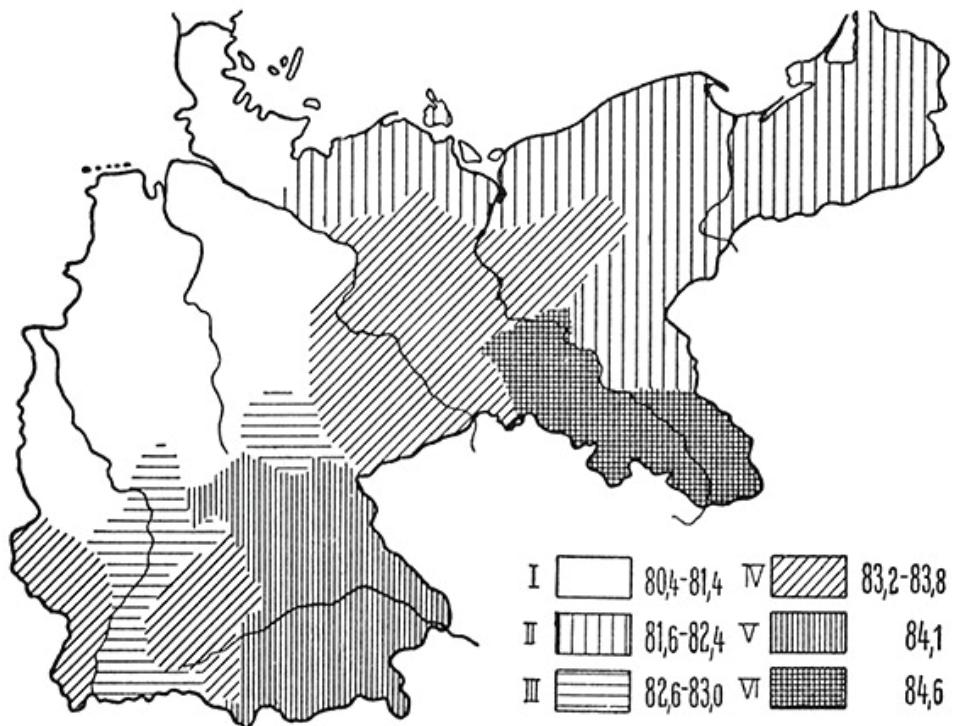


Parsons' maps are valuable less for their percentages and index numbers than for their visualisation of the mutual position of the German landscapes. However, the maps are only of limited value, the value of random samples, because Parsons carried out his research on German prisoners of war in England, and only on soldiers and only on those who were not in the Guards and not in special detachments. Apart from these groups, the entire upper class represented by officers, doctors, army officials, etc., the class with the relatively strongest Nordic flavour, is therefore missing. Nor can the number of people analysed by Parsons be described as sufficient. Nevertheless, Parsons' maps do not show any significant differences in the mutual position of the German landscapes from the maps according to Virchow's schoolchildren's survey.





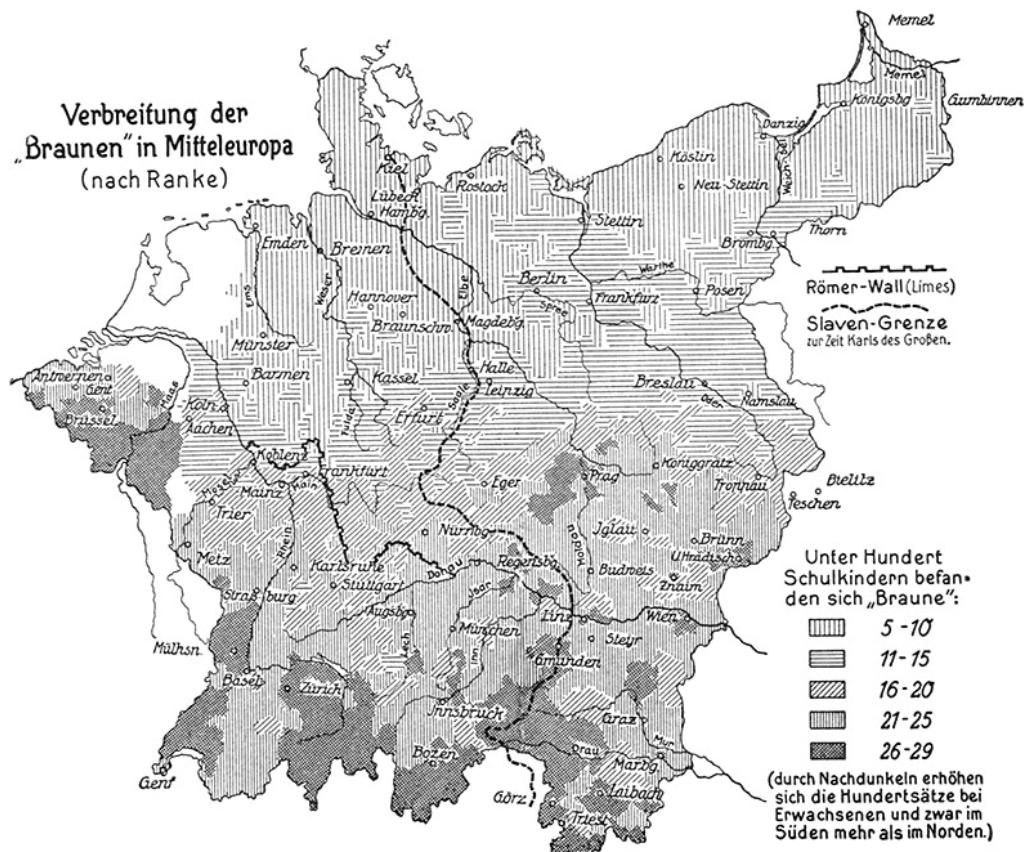
Parsons obtains the index of darkness (index nigrescens) by calculating the percentage of pure blondes (blond, blue-eyed), pure browns (brown-haired, brown-eyed) and mixed (blondes with brown eyes, browns with blue eyes) and then adding the percentage of mixed to the percentage of pure browns multiplied by 2. He thus gives half as much weight to the mixed group, which has only one dark feature, as to the pure dark group. This dark index is calculated because in some areas the number of pure blondes and pure browns may have become relatively small due to extensive mixing.



Map IV. Head index (according to studies by Parsons)

East Prussia, especially the district of Gumbinnen, then also the Silesian district of Hirschberg (municipality of Zillertal), and to a lesser extent some parts of Hanover, experienced a Dinaric influence through Salzburgers and Zillertalers who had been expelled from their Austrian homeland because of their Protestant faith. Such expellees have also settled in other places in the German-speaking area, where, in addition to the Austrian names, a certain Dinaric flavour is still noticeable in areas otherwise free of such influences.

The south-west of the German language area, as well as German-speaking Switzerland except for its easternmost areas and the areas of the German-French language border in northern Alsace, Lorraine and Belgium, together with Altenburg and the more mountainous parts of Saxony, as well as Upper Silesia and the areas of the German-Czech language border in Silesia, are probably the German landscapes with the strongest influence of the Eastern race. Within these landscapes, there is also a predominance of the Eastern race here and there, especially in the mountains, for example in Switzerland, with the exception of the areas around the Aare, Limmat and Reuss valleys, which are characterised by stronger Nordic influences, in the Black Forest, especially its more northern parts, in the Franconian Jura, the Bavarian Forest and the Bohemian Forest and their neighbouring areas, less clearly in the Rauhe Alb, more clearly in northern Alsace and in Lorraine, furthermore - now already on central German soil - in Luxembourg, in the Eifel and the Ardennes. From there, a strong eastern influence still extends over the whole of Walloon Belgium, as far as the Walloon-Flemish language border, which is almost the only ethnic border that is also a racial mix border: south of it predominantly eastern or eastern-nordic-western areas, north of it predominantly northern or at least northern-eastern-Faelic-western areas.



Map V. Distribution of "browns" in Central Europe

According to the so-called Virchow schoolchildren's examination, which was carried out in 1874-77 in the countries indicated by the map and covered 10 million schoolchildren in the German Empire. The following were to be included in the lists as "blondes": Children with light skin, blond hair and blue eyes; as "brown": children with dark skin, brown or black hair and brown eyes. There were 31.8% of "blondes" in the German Empire, 19.7% in Austria and 11.1% in Switzerland; 14.05% of "browns" in the German Empire, 23.17% in Austria and 25.7% in Switzerland. The Italian army survey in 1898 found 66.3% in Italy, the Swedish army survey in 1926 found 0.9% "browns" in Sweden. The light colours may indicate Nordic, Faelic and East Baltic hereditary traits, the dark colours indicate hereditary traits of the dark European races, as well as the slight influence of non-European races. As light-coloured children with grey eyes were not included, the data from Virchow's schoolchildren's examination of the light colours point more to the Nordic and Faelic than the East Baltic influence.

The western influences in the German-speaking area have already been mentioned in part above (pp. 61/62). Such influences, but nowhere a predominance of the Western race, are more noticeable in the Eastern Alps, in the racial mixture of Vienna, in Switzerland, apparently especially in its south-eastern, southern and western areas and thus in the German-speaking landscapes neighbouring these areas. Western influences can be recognised in Alsace, apparently above all in its north-western parts, then in Lorraine, in the Rhine Palatinate, in the regions of the Moselle and the middle course of the Rhine, especially in the Rheingau, finally also in Flanders, which, like the Rhineland, probably appears somewhat more narrow-faced and long-headed than one would expect from the maps of skin, hair and eye colours and

would be expected to have a slight Faelic influence. One must assume the impact of a long-headed, narrow-faced dark race, and the appearance confirms such an assumption.

Within the landscapes of central Germany and the south of the German-speaking area under consideration, there are a larger number of "lighter" areas, i.e. areas within which there are more light-skinned, blond and blue-eyed people than in the surrounding areas. In the west and south of the German-speaking area, this "lightness" is mainly attributable to the Nordic race, with a slight Palatine influence; in the south-east of the German-speaking area, it is mainly attributable to the Nordic race, with a certain East Baltic influence and a very slight Palatine influence. A closer examination of such "lighter" areas in detail must be omitted here.

The Wendish (Sorbian) language area, today in Prussia and Saxony roughly comprising the quadrangle with the diagonals Löbau-Lübbenau and Bischofswerda-Pinnow, apparently differs little or not at all from its German-speaking surroundings in terms of the racial mix of its population. In Spreewalde, I would like to assume a clear predominance of the Eastern and Eastern Baltic races.

In terms of the composition of their racial mixture, the Masurians of East Prussia are much closer to the entirety of the German-speaking East Prussians than to the entirety of the Poles, to whom they are linguistically related. Like the East Prussians, they can be regarded as perhaps still predominantly Nordic, or at least in the main as a Nordic-Eastern Baltic-Eastern Sudeten racial mixture.

If one attempts to estimate the total genetic make-up of the European German-speaking population - an attempt that has no real scientific value given the lack of racial research into this population - one can distribute it roughly as follows: The Nordic race may make up about 45-50% of the German blues, the Eastern influence 20%, the Dinaric 15%, the Eastern Baltic 8%, the Faelic 5%, the Western 2%, a Sudeten and Inner Asian influence together about 2%.

Purely Nordic Germans may make up about 6-8% of the German population, purely Eastern Germans about 2-3%, also purely Dinaric Germans about 2-3%. One has the impression that the non-Nordic races were interbred much earlier and more thoroughly than the Nordic races, as if a certain core of pure or strongly predominantly Nordic races had existed since prehistoric times, perhaps until the 19th century.

The tribal differences within the German-speaking population are mainly differences in the composition of the individual racial mixtures, as which - from a racial point of view - the tribes present themselves. The proportion of races represented in the total population changes from tribe to tribe. In addition, there are acquired, non-hereditary traits, over-imprints of appearance, such as dialect and custom can bring about, especially in the facial expression and in the movements of the limbs. Furthermore, temporary accumulations of certain cross-breeding combinations, possibly corresponding to certain selection ratios acting in the same direction for a certain period of time, may cause these traits to appear more concentrated in one tribe and those in another. In earlier centuries, before the introduction of general freedom of movement, individual tribes may have travelled a few steps along the very long road by which a racial mixture would eventually have to become a new race (cf. p. 81). With the freedom of movement of our time, such beginnings of a relatively greater hereditary equality or at least less hereditary difference within a tribe are no longer possible.

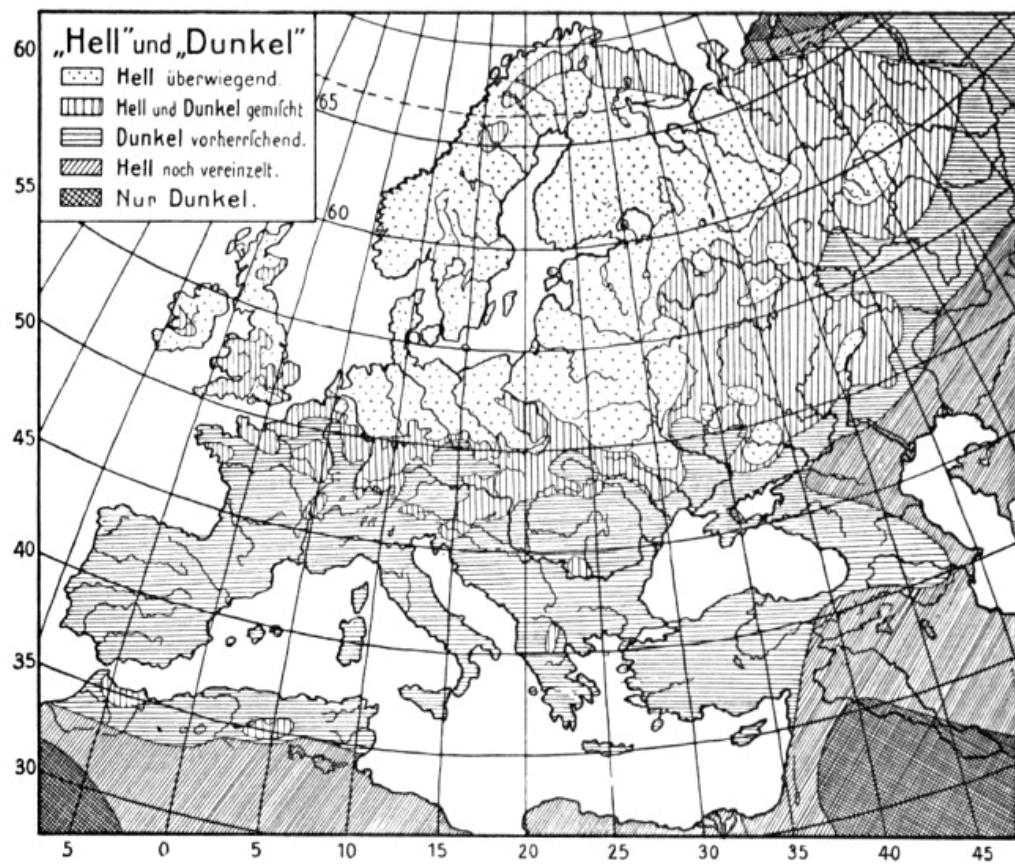
In all European populations with a noticeable Nordic racial influence, there is more Nordic inheritance among the males than among the females. It can often be observed that within a mixed-race family with a Nordic influence, the daughters follow more of the non-Nordic race and the sons more of the Nordic race. This has to do with so-called sex-linked hereditary traits. There are studies that confirm this for the Nordic race within such racial groups. After looking at populations with a strong Dinaric influence, I would like to assume that in Dinaric-Eastern racial crosses there are more Dinaric hereditary traits in the male part of the population and more Eastern hereditary traits in the female part.

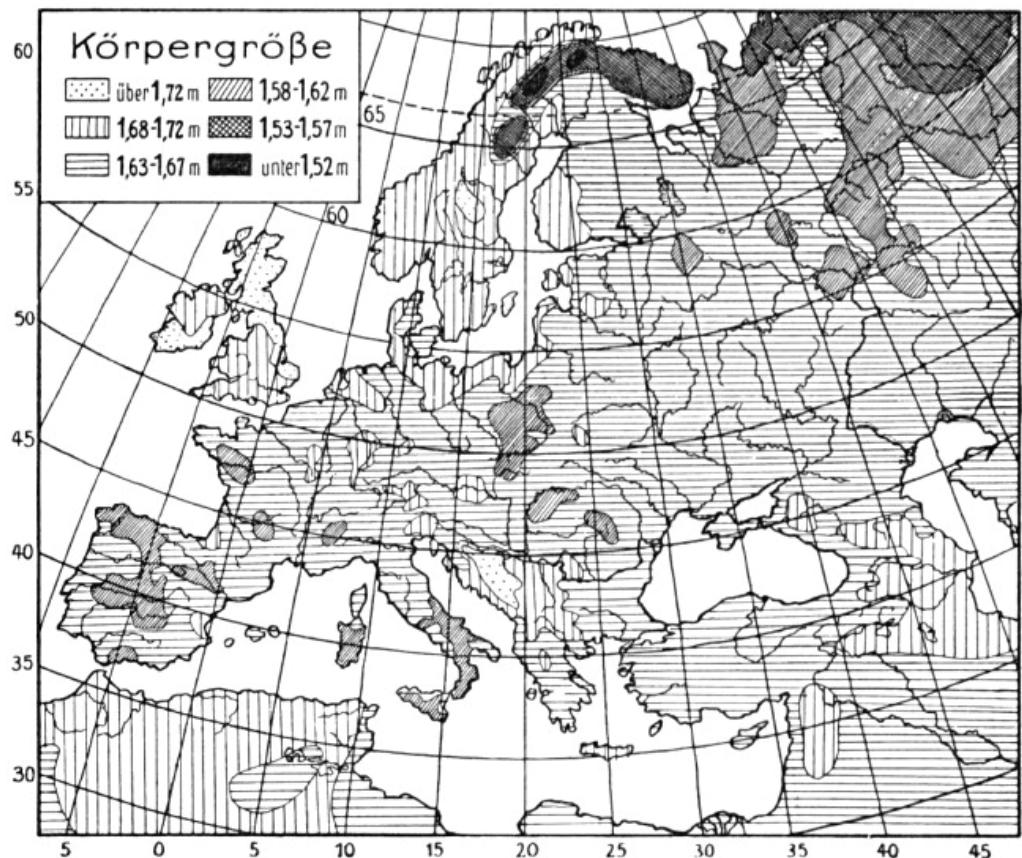
Within all European peoples, the racial composition of the individual ethnic strata is different. There is therefore not only a racial distribution in the horizontal of the area of the earth concerned, but also in the vertical of the strata of the people concerned. It must be assumed that within almost every people or tribe in all parts of the world the leading strata are racially differently composed than the leading strata. In some cases the leading and the led strata are approximately two different races, in most cases they are two groups within which the same races are represented, but in different proportions. In the case of Western peoples, the upper classes contain on average more Nordic, Faelic and Dinaric blood, while the lower classes contain more Eastern and Eastern Baltic blood. That's why the journals depict the representative of the upper classes with different characteristics than the representative of the lower classes or the upstart. There are enough predominantly Nordic people who have risen within the social classes, but such a rise need not generally appear ridiculous to the illustrators or the predominantly Nordic person in question need not appear disturbing or adverse to them within the higher classes, for they probably never draw an upstart as a Nordic person, but they do express nobility, a "proletarian" or in the upper classes unusual and conspicuous appearance through stocky figures, round heads with bull necks, broad faces with heavy double chins, blunt or upturned noses, short fingers and a series of decidedly unnordic features. Accordingly, the relatively stronger penetration of the Western upper classes with Nordic blood is also an experience of the layman, even if he does not express such an experience with racial terms.

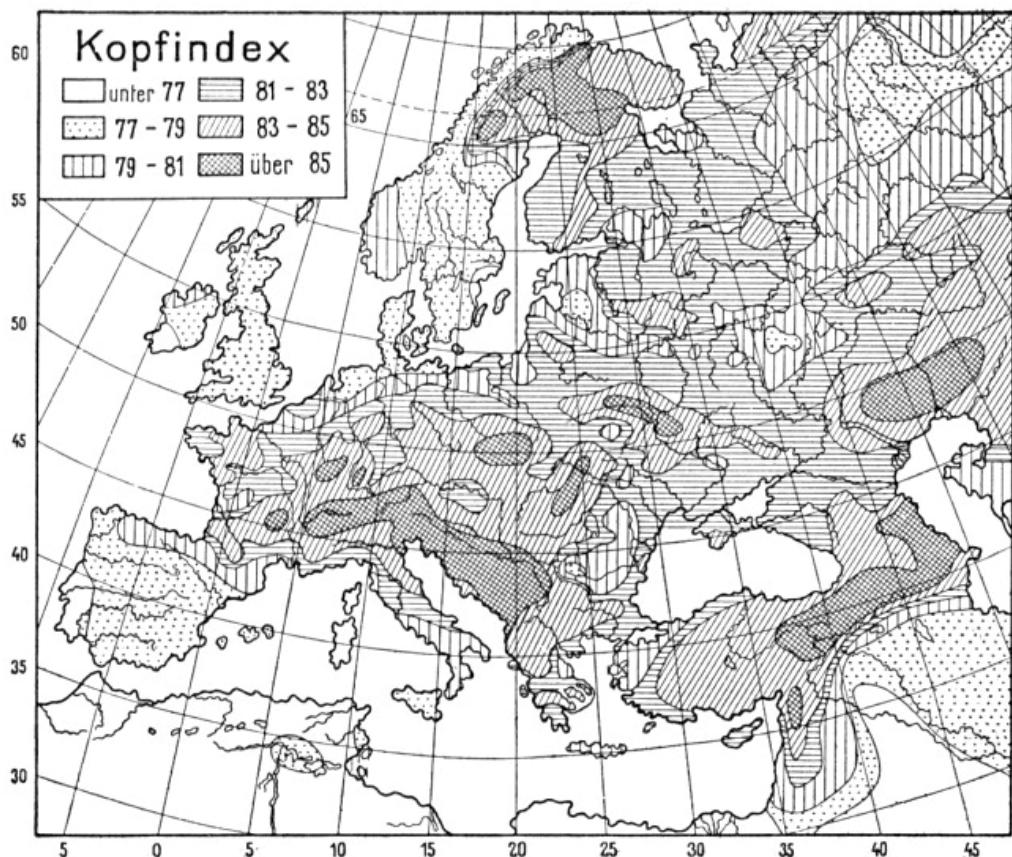
In my "Nobility and Race" (2nd ed. 1928), I have analysed the overlapping of the Nordic race over the non-Nordic races within the Occidental peoples, an overlapping which has taken place within all peoples of Indo-Germanic language, and which last took place in the Occident during the Migration Period. If today's upper classes of Western peoples are on average even richer in Nordic blood than the lower classes, this is only to a lesser extent due to the spread of the predominantly Nordic Germanic tribes of the Migration Period over large non-Nordic populated areas of Europe and the subsequent formation of ethnic classes, but largely due to the social advancement of predominantly Nordic people, caused by the mental characteristics of the Nordic race. Through the middle class of the peoples with a stronger Nordic influence, i.e. above all the peoples of the Germanic language, a stream of strong-willed, thoughtful families, capable of judgement, creative on a small or large scale, and rich in Nordic blood above average, constantly rises and reaches the upper class in the course of a few generations, which is formed again and again by this rising stream, since most of their generations always wipe themselves out through insufficient reproduction. The upper class of the German population, which is also on average richer in Nordic blood, is therefore not so much a class in traditional existence, but a class in permanent development, and a relatively stronger Nordic influence would only characterise it until all the ascendant and predominantly Nordic hereditary lines of the German population had reached the upper class and its poverty of children.

The unmistakable influences of the Near Eastern and Oriental races within the propertied and leading classes of the Occident are due to intermarriages with Jews or Jewesses, which are much more frequent in these classes than in the lower classes. Those influential circles in Europe which are represented by the Jewish people, circles within which the races described in more detail on pp. 51 ff. are to be found, belong, for the purposes of racial studies, to the racial studies of the Jewish people and are therefore dealt with in my book thus named.

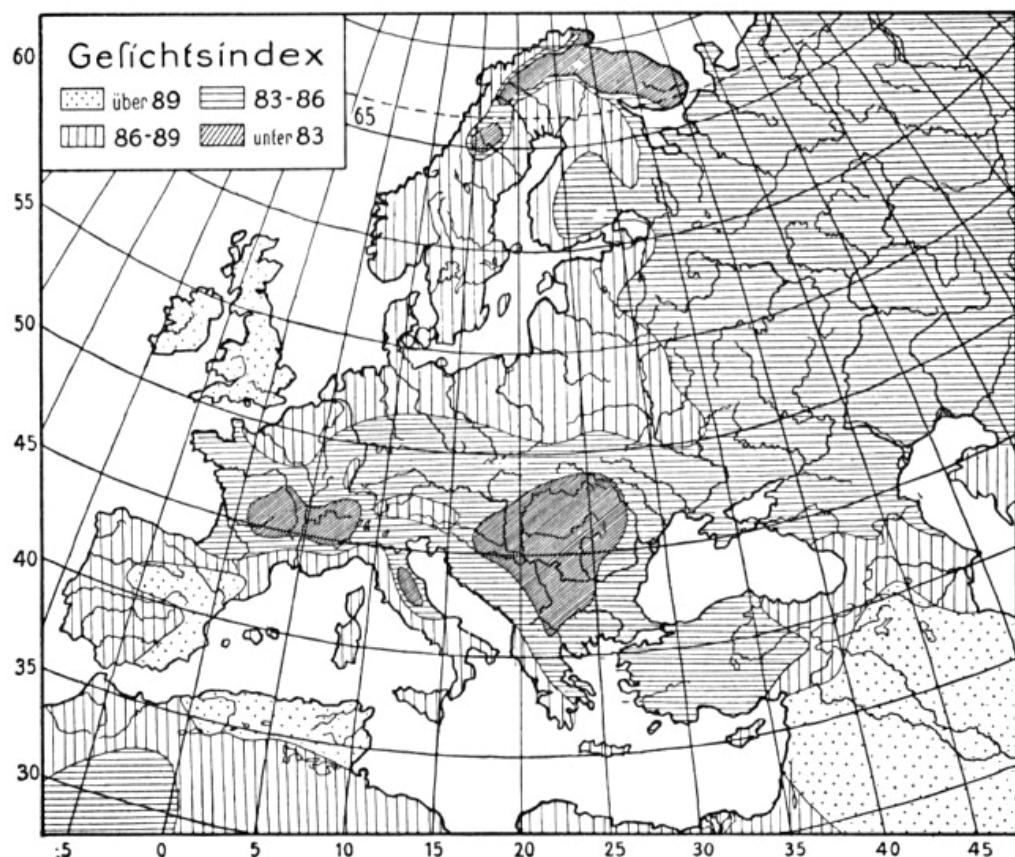
Here and there on German soil, connections with Gypsies in a village or an area have brought about slight influences of the races represented in the Gypsies mentioned on p. 51 ff. Cross-breeding with representatives of non-European races has already been mentioned on p. 47 ff. Today they probably occur above all in the larger harbour cities where ships of non-European countries or ships with stokers of non-European racial origin dock. The appearance of Negroes in the amusement parlours of large cities should also be remembered in this context.

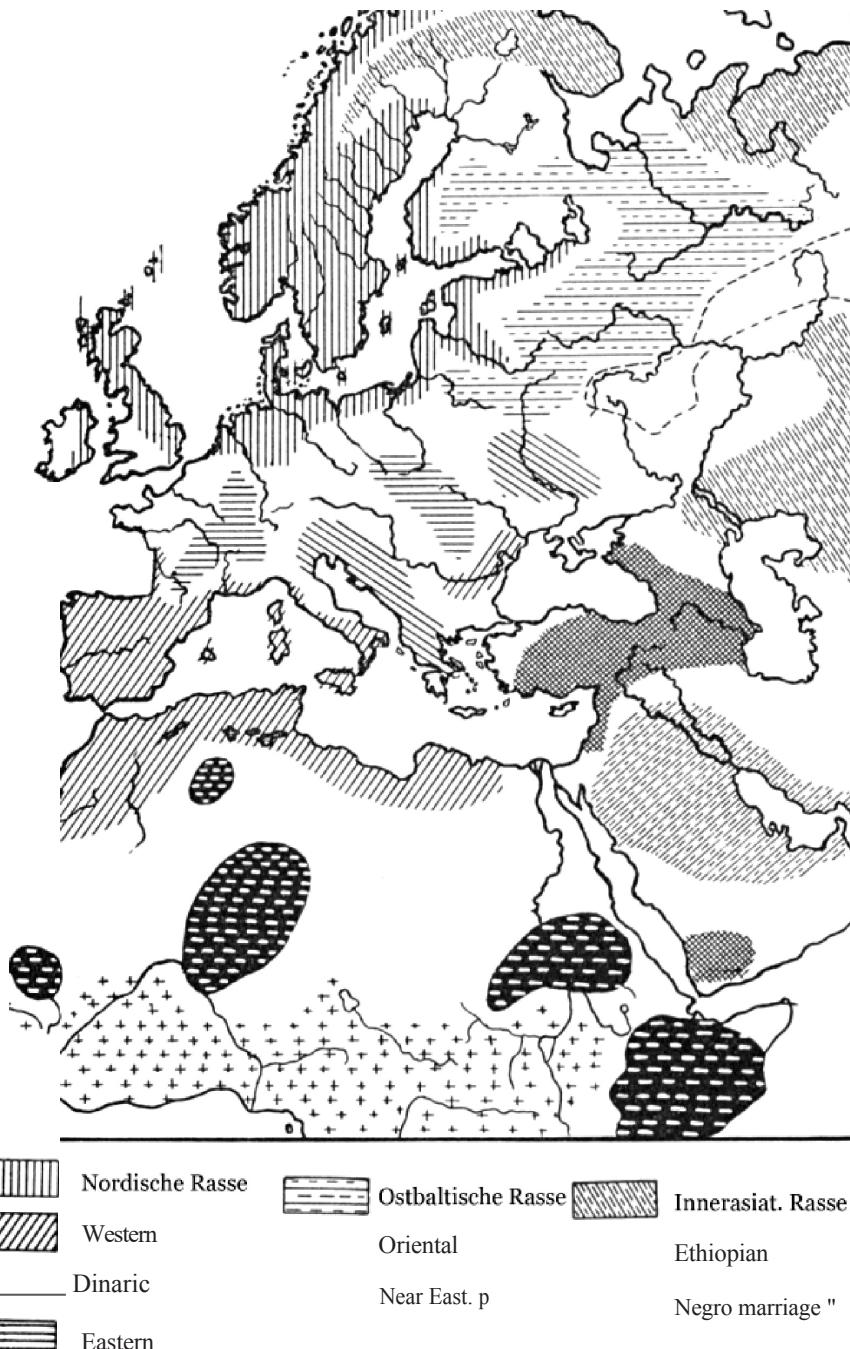






Map VIII after Bernhard Struck. (1 : 50 000 000)





The dotted line delimits the area of the strongest predominantly of a type of race that has so far been insufficiently described and mostly called "präasantypus".

Map X. Illustration of the areas of presumably strongest predominance of individual breeds

Kraitschek, Rassenkunde, mit besonderer Berücksichtigung des deutschen Volkes (1924), and Günther, Rassenkunde Europas (3rd ed. 1929) deal with the distribution of the European races across the territory of Europe.

Four racial maps according to Struck are reproduced here, together with a map of the areas of presumably strongest predominance of the races dealt with in this book and in the "Rassenkunde Europas". Four racial maps of the earth (body height, head index, skin colour and hair shape) according to Struck can be found in the "Rassenkunde Europas". For the races of the earth, see Fischer, Spezielle Anthropologie, Rassenlehre (im Bande "Anthropologie", Kultur der Gegenwart, Teil III, Abt. V (1923)); Haddon, The Races of Man (1924), Fleure, The Races of Mankind (1928) and v. Eickstedt, Rassenkunde und Rassengeschichte der Menschheit (1933). - Deniker, Les Races et les Peuples de la Terre, 2nd ed. 1926, is outdated in many respects.

7. The races of Europe in prehistory and history

The prehistoric human races that colonised Europe in the Palaeolithic period cannot be discussed in detail here. We will only briefly touch on the Palaeolithic evidence of the colonisation of Europe that has or suggests any connection with the European races of today.

The Nordic and Western races, and with them the Oriental race, together with the Ethiopian (Hamitic) race, which is still found today in north-east Africa in a less hybridised form and in greater numbers, form a group of slender, long-headed, narrow-faced, narrow-nosed, soft-haired races, at the same time a group of races, within whose prehistoric to historical spread only languages with one grammatical gender have appeared, so that one is always tempted to assume a common ancestral race for these races and to search for their temporal and local occurrence. At least since the 3rd edition of my "Rassenkunde des deutschen Volkes" (1923) I have expressed such a conjecture. The above-mentioned slender, long-headed, narrow-faced breeds would have to have developed from such a common ancestral race in different areas of the earth, which were closed off for long periods of time, through various selection processes. The common root of these races, however, would have to be placed in a time that predates almost all of the Palaeolithic human remains in Asia and Europe that have been found to date and that can be interpreted in a more definite way, and to which even this assumption would hardly venture.

The "original homeland" of the Western race, i.e. the area in which it achieved its characteristic traits in a certain degree of isolation through selection, I would look for in western or south-western Europe, the original homeland of the Ethiopian (Hamitic) race - according to some researchers - in the areas around the Persian Gulf and that of the Oriental race - also according to already expressed assumptions - in south-eastern Europe. Eugen Fischer assumes that the Ethiopian (Hamitic) race originated from an Oriental-Negroid racial mixture. I have categorised both the Oriental and Ethiopian (Hamitic) races according to origin and physical and mental traits in the "Rassenkunde des jüdischen Volkes" (2nd ed. 1930). The Semitic languages were spread by the Oriental race or tribes of predominantly Oriental race, the Hamitic languages by tribes of Ethiopian (Hamitic) race. Today, both language tribes include peoples who have only little oriental or Ethiopian (Hamitic) blood. The original languages of the western and southern European populations of predominantly western race have disappeared; the majority of these populations have adopted Indo-European languages.

The "original home" of the Nordic race is to be sought in the ice-free areas of Palaeolithic Central Europe; there the Nordic race in its present form must have been formed by

the Chancelade race or the group of people from which it originated appears to be the so-called Chancelade race. Their ancestral race, or the group of people from which they originated, appears to be the so-called Chancelade race, or a racial mixture in which the Chancelade race, perhaps a variety of the Cromagnon race, was strongly represented. Reche described the Chancelade breed as the ancestral breed of the Nordic breed; I have expressed the assumption that the Brünn (Aurignac) breed also contributed hereditary traits to the formation of the Nordic breed. Reche's assumption - derivation of the Nordic race from the Chancelade form - has particularly important support from skull finds from Lake Pritzerber See (Prov. Brandenburg), finds from the time of the transition from the Palaeolithic to the Neolithic, which are very close to both the Chancelade form and the skull form of the Nordic race, and the finds from Lake Pritzerber See are connected to roughly contemporaneous finds, namely a skull that was excavated near Oberhausen in the Rhineland and one that was excavated near Hochlarmarck in Recklinghausen-Süd, just as these and the Pritzerber skulls also closely follow finds of frontal bones that were excavated in Ellerbeck near Kiel. Central and north-west Germany in particular, and probably parts of Bohemia, may represent the Palaeolithic to Neolithic area from which the Nordic race, which emerged in Central Europe through selection over the course of the Palaeolithic millennia, gradually spread and thus also towards the northwards receding ice. During these millennia of the Late Ice Age, the human group of Central Europe that became the Nordic race also seems to have undergone the selection process that caused the lightening or depigmentation of skin, hair and eye colours that characterises the Nordic race according to the earliest descriptions of its appearance and the way it looks today. It must be assumed that the light-coloured human races are descended from darker ancestral races.

Central Germany, in particular, appears to be a prehistoric social group with a special character, characterised by a Nordic or at least very predominantly Nordic population and further characterised by powerful, already Neolithic expansions, which certainly appear to be conquests of a master race. After a number of important linguists - above all Hermann Hirt - have argued for linguistic reasons in favour of a Central to Northern European original home of those prehistoric and historical tribes who spoke the Indo-European languages (including Indian, Persian, Armenian, the Slavic languages, Greek, the Italic languages, including Latin, Celtic and Germanic languages), the assumption that the Indo-European languages are a creation of the Nordic race or - in other words - that the peoples of Indo-Germanic languages were originally predominantly Nordic has received powerful support, if not confirmation.

Schuchhardt - whose work "Alteuropa. Eine Vorgeschichte unseres Erdteils" (2nd ed. 1926) should be mentioned here in addition to the works of Kossinna - has recently described Thuringia as the innermost original homeland of the Indo-Europeans, i.e. the tribes of predominantly Nordic race that spread the Indo-European languages. From the area of the Saxon-Thuringian Corded Ware of the Neolithic period, migrations of peoples can indeed be traced, each of which seems to have provided the impetus for the emergence of a people of Indo-European language. The core of a people of Indo-European language seems to have been formed by a group of Corded Ware people. However, the Corded Ware people are definitely Nordic by race. On the other hand, it can be shown that every people of Indo-European language had a master class of predominantly Nordic race. Corded Ware conquerors must have contributed significantly to the formation of these master classes. It is true that during the period of the Corded Ware expansions the Nordic race - here predominantly and there as a more or less strong influence - was already widespread far outside the area of the Saxon-Thuringian Corded Ware people, as was also the case with the Danubian Linear Pottery and the north-west European Megalithic Pottery. The skull from Stångenäs in Bohuslän, Sweden, which belongs to the period around 6000 BC, shows

already purely or almost purely Nordic forms. But the spread of Indo-European languages can, according to the evidence of prehistoric movements of peoples, only have come from the Corded Ware people, the most Nordic group within the Neolithic population of Europe, and at the same time the most daring and warlike group in Neolithic Old Europe.

Even the Jutlandic "battle-axe people" or "single grave people", of whom no skeletal remains have yet been found, have been deduced by some prehistorians (Sophus Müller, Schwantes) from one of the first forays of the Corded Ware people. It is clear that there was a powerful invasion of Corded Ware people towards the end of the Neolithic and the beginning of the Bronze Age, which penetrated northern Germany, Denmark and southern Sweden, i.e. the territories of the megalithic ceramists, who were of Faelic-Nordic race: an intrusion which must be interpreted as the Indo-Germanisation and - from a racial point of view - further Northernisation of north-western Europe (if, like Sophus Müller and Nerman, one does not want to attribute the Indo-Germanisation of this area already to the Jutlandic battle-axe people), an intrusion in any case from which the emergence of Germanicism in the Bronze Age can be explained.

An advance of the Corded Ware people to the north-east, into the eastern Baltic Sea countries, must have provided the impetus for the formation of the Baltic group of Indo-Europeans (Lithuanians, Latvians). A further advance towards central Russia contributed to the formation of the Slavic group of Indo-Europeans. Corded Ware people, who had migrated from eastern Germany via Silesia and Galicia to southern Russia, became the core of the Indo-Iranians (Indians, Medes, Persians and relatives) who formed there and on the lower Danube, and of the Saka, who were rich in individual tribes, including the Scythians. Several Corded Ware advances into the sub-areas of the Danubian Linear Pottery contributed to the formation of individual Indo-European peoples such as the Thracians, Phrygians, Hellenes and their closest relatives, including the Proto-Philistines. Celticism can be explained by a Corded Ware advance that travelled up the Saale and Elbe rivers and across Bohemia into the Danube region. Italicism (including the Romanity of the Latin-Faliscan Italic group) can be explained by a Corded Ware advance, which was directed via Eisenach and Frankfurt a. M., via the Main and Rhine regions into the Alpine foothills.

The emergence of individual Indo-European peoples and thus a core of the Nordic race, which can be recognised in all these peoples, could thus be explained in each case by conquests of Corded Ware peoples that have already been or are still to be elucidated, or in any case can be assumed. Here - in the interests of brevity - only those of these movements of peoples that have become important for the emergence and racial composition of Germanic peoples will be considered in more detail.

On north-west German soil, tribes of Nordic race or predominantly Nordic race advancing from central Europe towards the west and north-west, the core of which were the so-called Corded Ware people, who later stood out so clearly, must have come into contact with a population, whose racial characteristics and morals characterised them as descendants of the Palaeolithic population of Western Europe, descendants of the Cromagnon race - so named after one of the first southern French sites where bones of this very tall, long to medium-skinned, broad- (or low) skinned race were found. (or low) faceted breed.

The Cromagnon race, or at least a part of the Cromagnon race, must have undergone the lightening or discolouration (depigmentation) of skin, hair and eye colours in the late Ice Age millennia and in areas near the northward receding ice edge, which characterises the Faelic race - the part of the Palaeolithic Cromagnon race that still exists today. However, the Norwegian race researcher Bryn has found a Cromagnon-like race of people with dark colours in Norway (in Tydal), a dark variety of the Faelic race, so to speak.

The selection process which brought about the lightening of the Cromagnon race may already have been completed in the period when in north-west Europe - approximately in the area between the mouth of the Rhine and the Baltic Sea? - the Nordic race clashed with the Palaeolithic race - I would like to refer to the Neolithic, probably lightened descendants of the Palaeolithic Cromagnon race as the Palaeolithic race again in the following description. I assume that repeated clashes between individual groups of the two races, first warlike conflicts, then more peaceful mixtures on a more or less "equal" basis, have taken place since around 8000 BC at the latest.

The event may have been impressive in each case and lingered on in legends: Lenz would like to assume that the Germanic legends of the battle of the gods against the Russians are the memory of the clash between the very tall, massive Faelic and the tall, bold Norse; the black-haired, cunning dwarves of the Germanic legends are probably a memory of the first encounter with parts of the Near Eastern race. Is it not more obvious to interpret the dwarves as the Eastern race that slowly seeped into Central Europe in the Neolithic Age?

Certain traces of a mother-tongue influence and the breaking through of the tens system (decimal system) by a twentieth system (vigesimal system), which can be seen within the Celtic and Germanic cultures, may point to the Nordic-Faelic clash. From the north-western group of the "Indo-Germanic primitive people", i.e. the Central European group of people of predominantly Nordic race, which formed the Indo-Germanic languages within itself, i.e. precisely from that group which had to receive a certain Faelic influence, the Celts and Germanic peoples later emerged, as well as their closest neighbours, the Italics, whose main tribe, the Latin-Faliscans, later founded the Roman Empire in Italy. Some researchers have attributed the origin of the so-called First (Germanic) Sound Shift to the Nordic-Faelic clash. The people of the Faelic race would have given up their language in favour of the Indo-European language from which Germanic was to be formed, but their way of speaking would have influenced this language in such a way that a sound shift occurred for the language of the Nordic-Faelic people as a whole. For reasons which I have given in the section "Race and Language" of my "Rassenkunde des deutschen Volkes" (17th ed. 1933), I am unable to share this explanation of the First Sound Shift.

Some researchers have sought to derive the Nordic breed from the Cromagnon breed, which would require the assumption of such a profound process of remodelling that it would be difficult to specify the precise selection conditions under which this remodelling process would have taken place. Such researchers explain the Cromagnon-like forms that still exist today, i.e. the Faelian breed, by the continued existence of a part of the old Cromagnon breed that has not yet or only slightly been affected by the remodelling or re-breeding. Paudler and Kern have tried to explain the Nordic breed by mixing a slender, long-headed, narrow-faced breed with the Cromagnon breed, whereby the Nordic breed resulting from this mixture of breeds would have derived some of its characteristics from the Cromagnon breed. Such an assumption cannot be reconciled with the laws of inheritance, according to which the individual hereditary traits are inherited independently of each other when two breeds are crossed (cf. p. 76 f. and 80 f.). It is inadmissible to compose the image of a race, as it were, from the characteristics of two or more races, for it is impossible to conceive of selective relationships which would have favoured only this imaginary composition in reproduction over and over again and for long periods of time and would have inhibited all other possible combinations, especially not within the relatively short period of time since the collision of the Nordic and the Faelic races.

I have analysed the prehistoric fate of the Western race and the Western and Southern European populations of predominantly Western race mainly in the "Racial history of Europe". They have had far-reaching consequences for the development of pan-European moral relations, since certain spiritual impulses, recognisable as early as the Neolithic Age, have always emanated from areas of predominantly western race, impulses whose characteristics I have also tried to characterise in "Race and Style" (2nd ed. 1928). This race plays a minor role in the racial colonisation of the present-day German-speaking area in prehistoric and historical times. It must be assumed that the German areas which today have a slight western flavour were for the most part already settled in prehistoric times. Names of peoples cannot be linked to these colonisations, nor can prehistoric research link them to more clearly defined migrations of civilisation. The rule of the Romans in southern and western Germany may have had a certain strengthening effect on the western influence, and later the advance of French armies, especially during the French Revolution and Napoleon's reign. Huguenot immigrants brought with them a certain western flavour, as can be seen in the physical and mental traits of their descendants and the present-day inhabitants of individual Huguenot settlements (e.g. in the Odenwald). However, many Huguenot families appear to have been predominantly Nordic (cf. "Rassenkunde Europas").

The prehistoric immigration of the Eastern race is difficult to elucidate, since the Eastern race must have abandoned its original forms of tools and vessels, perhaps after contact with southern and central European populations of the Western and Dinaric races. Most researchers who have spoken out about the probable origin of the Eastern race regard it as part of the widespread group of people who became the Inner Asian (Mongolian) race in Inner Asia, i.e. as the "Mongolians" who penetrated furthest westwards, and accordingly assume that the Eastern race or its ancestral form migrated from Asia. The finds do not contradict this, although an actual spread of the stocky broad-faced short heads, which seems to have taken place in the period of transition from the Palaeolithic to the Neolithic, can only be traced from the Alpine region, namely to the west and north, approximately to the areas of today's German-French language border, a spread which, because of its quiet, unwarlike nature and because it does not correspond to a migration of a certain style of vessel and tool, is called infiltration (Lapouge: invasion interstitionelle, Ripley: infiltration). Like their species-specific style, these Eastern populations abandoned their languages, probably changing them several times in favour of conquering Dinaric and mainly Nordic tribes, in Central Europe finally in favour of the Celtic and finally the Germanic languages. Perhaps the Eastern race, like the Dinaric race, introduced certain domestic animal breeds to Central Europe.

The prehistoric immigration of the Dinaric race can only be traced back to the late Stone Age. It has been assumed that the Dinaric race originated in the Near East. During the transition from the Stone Age to the Metal Age, a population that probably had a Dinaric influence, presumably a predominantly Dinaric master class, advanced from northern France across central Germany. This population already used copper to make weapons and carried the so-called bell beaker with them, a particular type of vessel of western European, probably Spanish, origin. In the Early Bronze Age, a predominantly Dinaric population must have colonised certain areas in western central Germany. Dinaric skulls from this period were found on the Adlerberg near Worms. At the same time, parts of Bavaria and the Swabian Alb may have been populated by an eastern Dinaric population. During the Hallstatt period, the Dinaric race may have advanced from the eastern Alps towards Bohemia and southern Germany in new waves.

There is no evidence of a Neolithic or Bronze Age style peculiar to the Dinaric race. The Bell Beaker, which spread in areas of Central Europe mainly through migrations of predominantly Dinaric populations, originates from a Western and Southern European civilisation of Western race. The languages originally spoken by the Dinaric race are similar to the Caucasian (Alarodic) languages. The majority of the predominantly Dinaric population later switched to Indo-Germanic languages, in the Bronze Age mainly to Celtic, and later to Germanic and Slavic languages. Certain words, which are common to all present-day Alpine languages, regardless of their linguistic origin, could have been taken from the extinct languages of the Dinaric and Eastern races.

The prehistoric appearance of the East Baltic race is still very little studied. Their original homeland, to put it more precisely: The area in which it developed in isolation through selection as a special hereditary group of people with a special form of language, the area in which it must have undergone a lightening (depigmentation) similar to that of the Faelic and Nordic races, will be sought between Moscow and the Urals or between Kazan and the Urals, where, for linguistic reasons, the Finno-Ugric linguistics (Szinyei, Wiklund) would also like to place the original seats of the peoples of the Finno-Ugric language. At the time when this area or parts of it were not yet ice-free, the group of people forming the East Baltic race may have settled further to the south-east; after all, the East Baltic race, like the Eastern Baltic race, is best understood as a re-bred part of the large group of people that developed into the Inner Asian (Mongolian) race in Inner Asia. Eastern Baltic tribes only seem to have reached the Baltic Sea countries in the Bronze Age.

The most momentous event for the racial history of the Eastern European tribes of Finno-Ugric language was their collision with the group of predominantly Nordic races that developed the Slavic languages within the Indo-European language tribe furthest to the east, the Proto-Slavs: most Finno-Ugric tribes became the lower class of Slavic tribes and adopted the Slavic language of their master class. The Finns and the Madjars retained their Finno-Ugric language, but changed racially: the Finns by absorbing quite a lot of Nordic blood, the Madjars by absorbing so much Eastern, Dinaric, Nordic, Western and Near Eastern blood that the Eastern Baltic component of Madjarism has become quite indistinct in many Madjar areas today. For the racial history of the German people, the East Baltic race has only become more important than the underclass of Slavic tribes who, during their advance in the early Middle Ages, thinly colonised what was formerly East Germanic and is now German soil up to a line shown on Map V, p. 89. However, in the south of the area indicated by this border, roughly south or south-east of the area of present-day Nuremberg, the lower class of Slavic tribes must have been less predominantly East Baltic than East Dinaric. As the Germans advanced from the 12th century onwards, the predominantly northern Slavic ruling class was killed or pushed eastwards, while the remaining part of the Slavic underclass - predominantly East Baltic in the north of the Slavic-Germanic border region and predominantly East Dinaric in the south - converted to the German language and German ethnicity over the following centuries. Through their descendants, this former Slavic underclass makes up the majority of today's East Baltic German population in northern Germany and east-central Germany.

Above (p. 102 ff.) we have spoken of tribes of predominantly Nordic race, which spread the dialects of the Indo-European original language developed within the Nordic race from Central Europe over subjugated non-Nordic populations. It has been emphasised that Corded Ware conquerors formed the core of these tribes. Over the centuries, the dialects of the Indo-European original language have developed into the individual Indo-European languages.

The separation of the individual Indo-European languages from each other, and the development of ever greater differences between them, was apparently caused by 1. the different fortunes of the individual Indo-European language tribes in what were ultimately very different landscapes in Europe and Asia, 2. the influence of the linguistic spirit of the individual non-Nordic lower classes who had converted to Indo-Germanic languages. From the western border of the Chinese empire, where the predominantly Nordic Tocharians lived - whose Indo-European language remains were found in the Turfan oasis in 1903/07 together with wall paintings depicting blond, light-eyed people and from India



Map XI: The original seats of the main peoples of Indo-European languages as revealed by linguistics and prehistoric research (after Wilke)

in the east to Ireland and Iceland in the west, Indo-European languages have become dominant. I have analysed the individual waves of peoples of Nordic racial origin, which they have spread, according to their racial history in the "Racial History of Europe". I have dealt with two of these waves of peoples and the moral creations that followed them in more detail in "Rassengeschichte des hellenischen und des römischen Volkes" (1928).

With these descriptions I have attempted to show that the respective mostly pre-historical foundations of peoples, which emerged from the overlapping of mostly mother-right and, so to speak, history-less living non-Nordic populations by predominantly Nordic tribes of Indo-European language, are followed by the significant creations of morals of the individual peoples of Indo-European language, creations of morals characterised by an "antiquity" and "middle age" in which the Nordic spirit of the individual ethnic upper classes was built up.

The "late period", which finally leads to the "downfall" of the morals (culture) concerned and usually also of the state power of these peoples of Indo-European language, then breaks in according to a spreading de-normalisation, i.e. eradication of the predominantly Nordic advantage, and degeneration, i.e. increase of inferior hereditary dispositions within all races represented in the people concerned.

In the face of a Spengler who - like the Hellene Polybios, the Romans Varro and Publius Annius Florus and the Italian philosopher Vico (1688-1744) - believes in a "law" of flourishing and dying, of youth, maturity and ageing of peoples or rather in the "Rassenkunde Europas" I had to explain that just as every blossoming of a civilisation on the whole earth is apparently the effect of the overlapping of two or more races, so also the "ageing", the "decay" of a civilisation (culture) is nothing other than the effect of a counter-selection of the creative racial layer of a people. At the very least, every "decline" of a people of Indo-European language and its morals was initiated or accompanied by the extinction of the Nordic race within the racial mixture in question.

We cannot dwell here on individual phenomena of such processes. Two of these Nordic waves of peoples have become important for the racial history of the German people, the Celtic and the Germanic, and later, to a certain extent, the Slavic wave of peoples. The Celts must have exercised a certain dominance in Central Europe in the period between 900 and 200 BC, which may have been most noticeable for their neighbouring tribes around 500-400 BC. Schuchhardt would like to attribute to the Celts in their Neolithic homeland in the Danube region, southern Germany, Moravia and Bohemia (cf. p. 104) the pottery style of the so-called Linear Pottery. Part of the Linear Pottery area and certain forms of Linear Pottery can certainly also be attributed to the Celts, and linguistics also places the original Celtic settlements in roughly the same area. Particular forms of Linear Pottery, the Hinkelstein pottery and the Spiral pottery, were spread in the Neolithic period, the one from Bohemia through Saxony and Thuringia, the other from southern Germany down the Rhine. It was the Celtic expansion that linguists have also recognised, an expansion as far as the Celtic-Germanic border that runs from the Lüneburg Heath via Hildesheim, Göttingen and Eisenach towards the Thuringian Forest. From the Upper and Middle Rhine regions, the Celts advanced westwards to Gaul, as today's France was then named after a Celtic tribe. In the Hallstatt period, Celtic tribes colonised large areas of France and advanced from there to Spain around 600 BC. Celtic tribes seem to have occupied parts of the British Isles since 800 BC; new Celtic tribes began to arrive there around 600 BC. This was followed by the Celtic advances into northern Italy, around 400 BC, the shattering of the allied Etruscan states by Gallic armies, in 390 BC their occupation of Rome, and in the following years the battles between Romans and Gauls in northern Italy. Celtic tribes advanced down the Danube to Styria, Carinthia, Veneto, Hungary and finally to the Balkan Peninsula around 280 BC. In eastern Phrygia, Celtic tribes established the kingdom of the Galatians, which only became a Roman province in 15 BC.

In all these conquered territories, the Celts gradually became racially mixed. The ancient Celts must be thought of as a predominantly Nordic people. Even the Celts of the 5th century BC, at least the Celts of the Gallic tribe, appear almost entirely Nordic according to grave finds, although it should be borne in mind that the grave finds of this period only bear witness to the carefully buried upper classes of the peoples. The lower classes of the Celts in Europe must be thought of as the eastern, Dinaric and western races; the Celts in Belgium and the Lower Rhine area probably also had an upper class of the more or less Nordic.

This is to be assumed for the entire Neolithic area of megalithic pottery in north-west Europe and its neighbouring regions.

Internal disputes between the noble dynasties may have shaken the entire Celtic civilisation of Central and Western Europe and wiped out many of its Nordic dynasties. From 400 BC onwards, Celtic power declined and the Celtic currency eventually disintegrated. The Romans still describe the Celts as predominantly Nordic people, but not as predominantly Nordic as the Germanic tribes. Since the later Iron Age, short skulls have been found in abundance in Celtic graves. The Gauls who were supposed to represent captured Germanic tribes in a triumphal procession of the Roman emperor Caligula (37-40 AD) had to dye their hair blonde, so they were already dark-haired representatives of their tribes - as testimonies from the Roman historians Strabon and Diodorus Siculus show - who were otherwise not lacking in blond hair.

As the Germanic tribes advanced slowly from around 700 BC, then more rapidly from around 600 BC, from what is now north-west Germany towards the south and west, displacing Celtic populations in the process, free Celtic families of predominantly Nordic race may have been wiped out again, while the Celtic servant class, which was probably not numerous in these areas and was predominantly of non-Nordic race, changed masters and merged into the Germanic servant class. Such processes must have been repeated on a larger scale in the last centuries BC, when the growing power of Germanic tribes drove the Celts out of western central Germany, then after 100 BC out of the areas between the Main and Danube rivers, and in the first century AD, when the Celts were driven out of the Palatinate and Alsace, Bohemia and Moravia by the Germanic tribes pushing in behind them.

It is therefore wrong to describe the pure and mixed parts of the Eastern race found today in France or Germany as descendants of the Celts or even as a "Celtic race", as one can still occasionally hear today. Long before the Celts had spread across Central and Western Europe, Central and Western European areas had already been colonised by populations of predominantly Eastern race, also by populations of predominantly Dinaric race, areas which, with the expansion of the Celts, received an originally more numerous master class of predominantly Northern race, which then dwindled due to external struggles and internal disputes. Although the Celtic-speaking populations that came under the rule of the predominantly Nordic Germanic tribes may have been predominantly Eastern in some areas, these were populations that had already lost their predominantly Nordic ruling class through extermination, especially as this ruling class or its remnants had confronted the advancing Germanic tribes in battle. A large part of the Celts fighting against the Germanic tribes consisted only of "linguistic Celts", as they were called, i.e. no longer Celts by blood, no longer the physical descendants of the predominantly Nordic original Celts.

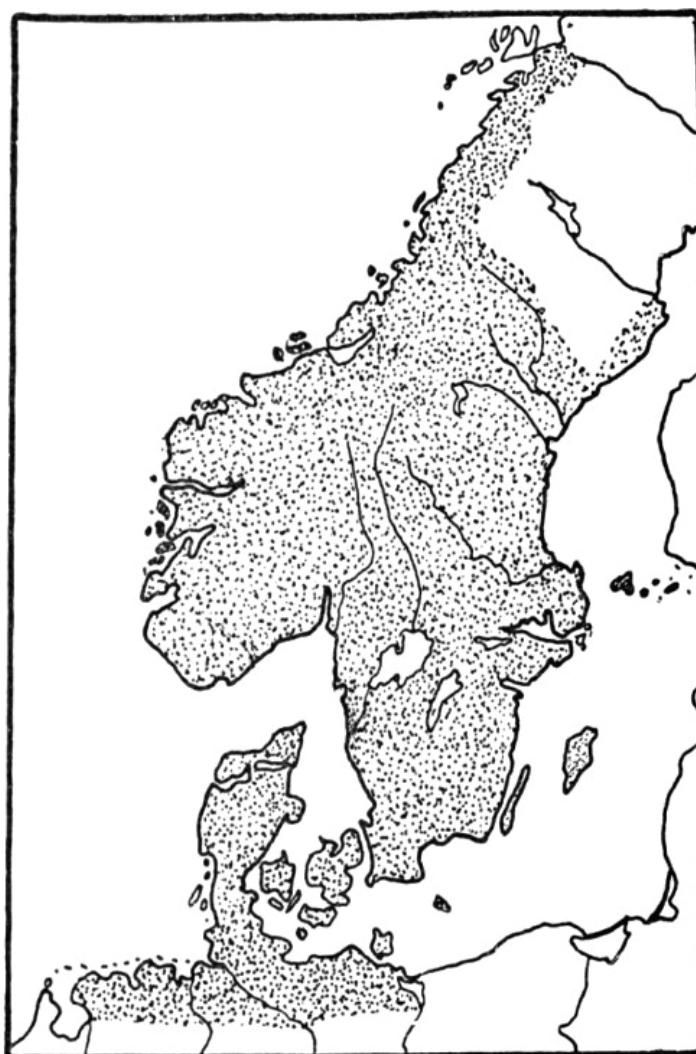
The de-normalisation of the Celtic tribes is far too shrouded in the semi-darkness of prehistory and early history to be traced in the same detail as the de-normalisation of the Hellenes and the Romans. The denormalisation of the peoples of the Germanic language, on the other hand, is a process that is taking place in our present period.

8. Racial history of the German people

The last wave of predominantly Nordic peoples, which covered the period from 120 BC to around 600 AD, the wave of Germanic expansion, probably not the most powerful of the Nordic waves of peoples, became important for the history of the West mainly through the event known as the *Völkerwanderung*, but which is better described as the last migration of peoples or the

Germanic migration of peoples. It was followed by the Viking campaigns and the Norman conquests as a weaker wave of predominantly Nordic expansion from around 700 to 1100. However, the Swedish military campaigns under Gustav Adolf and Charles XII could also be interpreted as weaker waves of Nordic peoples.

As early as the Neolithic period, movements of peoples can be recognised which originated in north-west Germany, an area in which tribes must have settled who later appeared as Germanic tribes. As has been explained on p. 104, Germanic civilisation developed from a



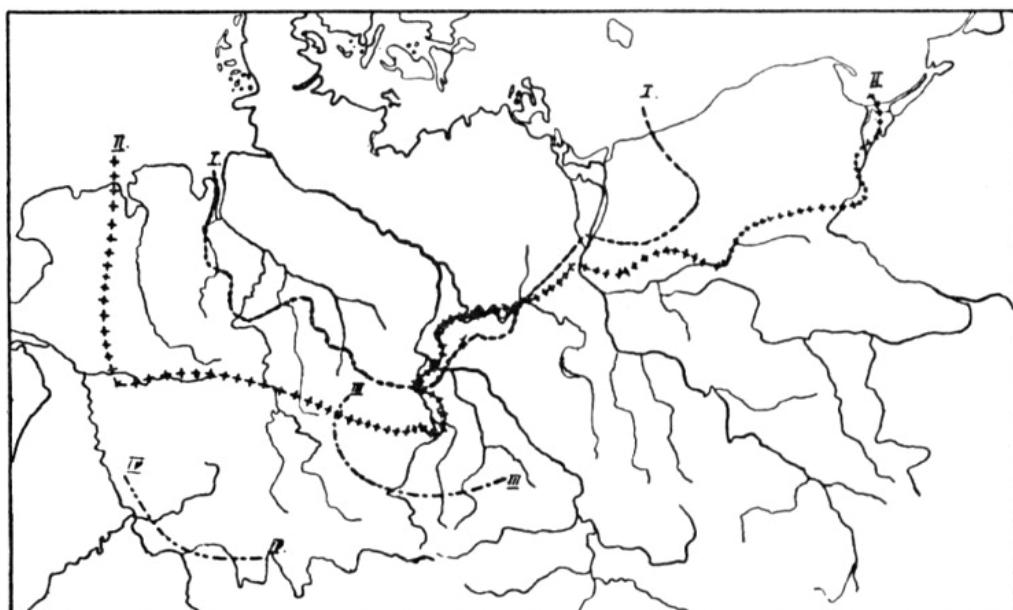
**Map XII. The closed settlement area of the Germanic tribes around 2000 BC
(after Montelius).**

In the Neolithic period, however, the Germanic tribes had already advanced beyond the closed settlement area to Finland, the Baltic coastal countries, central Germany and along the Vistula as far as Galicia.

Linguistically, the Germanic tribes (due to the first phonetic shift) probably developed around 500 BC from the other peoples of Indo-European language. - In the period from 120 BC to 600 AD, Germanic tribes spread throughout central, western and southern Europe. - Linguistically, the individual Germanic tribes separated from each other in the 4th century AD.

The mutual interpenetration of the Faelic-Nordic megalithic ceramists, the Jutlandic individual burial peoples (whose race was probably close to the Corded Ware ceramists) and the Nordic Corded Ware ceramists, who penetrated north-west Europe towards the end of the Neolithic. Megalithic and Corded Ware ceramics laid the foundation for the development of the Bronze Age culture of the Germanic people, whose core area at that time would have been Denmark.

Mainly in Denmark, Bronze Age Germanicism also included one or more broad-faced, short-headed races, but this influence probably remained more in the lower classes. In the main, the Bronze Age Germanic people represented



Map XIII: The expansion of the Germanic tribes between 1750 and 100 BC.

- I. Southern border of the closed settlement area of the Germanic tribes 1750-1400 BC (according to Kossina).
- II. Southern border of the closed settlement area of the Germanic tribes 1400-750 BC (according to Kossina).
- III. The advance of the Swabian-Minonian tribes of the Germanic tribes until around 600 BC (according to Wahle and Kossina).
- IV. The advance of the Swabian-Minonian tribes of the Germanic tribes until around 100 BC (according to Kossina).

a Nordic-Faelic racial mixture, in which the Nordic race seems to have increased over time, especially during the Iron Age.

Within the entire area of north-western Europe, which can be regarded as Proto-Germanic, the highest form of economy, the plough economy, appears earliest in the Neolithic period. The climate, somewhat warmer and less humid than in today's north-west Europe, seems to have favoured the development of this Proto-Germanic way of life, which led to a flourishing of bronze casting in the Bronze Age, when the population of north-west Germany was already quite dense, making north-west Europe appear to be the most artistically advanced region in Europe during this period.

Of the two interpenetrating social circles from which Germanic civilisation can mainly be derived, the Megalithicceramic and the Corded Ware, the Megalithicceramic circle appears to be more insistent - apparently in accordance with the Faelic influence - while the Corded Ware circle, which is more Nordic in its race, is more inclined towards innovation. The cremation of corpses had also spread from the Corded Ware to the Megalithic pottery.

The later spread of Germanism has already been mentioned above (p.118 and Map XII) and can be seen in Map XIII. It ultimately led to the spread of the Germans over the whole of Central Europe and beyond and thus to the clash with the Roman Empire. In his "Ger- mania" (98-99 AD), the Roman Tacitus (died 117 AD) describes the Germanic tribes on today's German soil as a people "pure and only like themselves", as tall, blond, blue-eyed people. The same physical traits and, in general, the mental characteristics of the Nordic race are also found in the writings of other Roman historians as characteristically Germanic. Only the Germanic tribes of today's north-western Germany, the Chauks, in the area between the Ems and the Lower Elbe, are described by Tacitus in such a way that one would like to find the Palaeolithic influence, which the grave finds indicate, also hinted at in the description of the spiritual behaviour of this tribe.

In the Roman imperial period, the Germanic tribes switched from cremation to burial in so-called "row graves". Since this time, enough bone remains have been preserved to provide a racial testimony about the Germanic tribes, which can supplement the information provided by the Roman writers. The graves in the inland areas of north-west Germany clearly show the Palaeolithic influence, while the graves outside this area show the strong predominance of the Nordic race. The index of skulls in the Frankish, Burgundian and Gothic burial mounds averages around 73-75. Individual Alemannic burial mounds in southern Germany show a stronger short-headed influence, with admixtures of the Eastern and probably also the Dinaric race. However, at the time of the Merovingian Frankish kings, Central and Western Europe may have been almost as Nordic as Norway and Sweden are today, with the exception of the servant class.

With the exception of the servant class - even when Tacitus describes the Germanic tribes, he only focusses on the free, who together made up the "people". The unfree, the servants and freedmen, did not belong to the "people", neither according to Germanic nor Roman opinion. Even the foreigners travelling through Germania, such as Roman, Syrian and Jewish traders, did not count as part of the people, even after a long stay in Germanic territory. However, the servant class, the unfree, was not relatively numerous in Germanic territory. They could not have been entirely non-Nordic, as they included Celtic prisoners of war, including those of predominantly Norse race, as well as Germanic tribes who had fought among themselves. The non-Nordic influences of today's Germanic people originate - apart from later immigrations of foreign peoples into the German-speaking area - mainly from the originally relatively weak servant class of the Germanic tribes and later also from the Germanised Slavic tribes; the Nordic influence in today's Germanic people could go back in part to the Nordic Celts, and finally also to the Uralians; in the main, it is due to the hereditary dispositions of the early medieval Germanic tribes to co-ethnicisation

on European soil. The way in which the originally small numbers of non-Nordic races within the German tribes of Germanic tribes could increase and the hereditary dispositions of the predominantly Nordic and Nordic-Faelic Germanic tribes within the German tribes could decrease proportionately, so that the present racial composition of the German people came into being, is to be considered below, but has already been indicated by the example of Siemens, which has been cited on p. 73.

Racial cross-breeding between the predominantly Nordic Germanic tribes and non-Nordic people probably often occurred when a young crew set out to conquer farmland had no women of their own or too few women of their own with them and took women of foreign descent in the conquered territory. Neolithic grave finds in Silesian and Bohemian territory already point to such circumstances. There were also opportunities for racial interbreeding in the Roman-Germanic border region, especially in the Roman towns and their surroundings in southern and western Germany. However, it is highly questionable whether the free class entered into marital unions with the non-Germanic population of such areas in any significant numbers. Even as late as the Middle Ages, a disregard for dark skin, hair and eye colours can be seen at least among the German gentry, which probably extended to the lower classes; until the end of the 16th century, only the Nordic man was considered beautiful in the peoples of Germanic language and beyond - as I have tried to prove in "Adel und Rasse" (2nd ed. 1928) - and this assessment of Nordic racial characteristics has not yet been completely lost. In many Germanic tribes, the death penalty was imposed for connections between the free class and the unfree class. The Visigothic law clearly states that a free man would defile the purity of his blood (claritas generis sordescit) through a union with a non-free woman.

The removal of such racial barriers was only brought about by Christianity. From its introduction, a gradual increase in racial interbreeding can be traced. "Here there is neither Jew nor Greek; there is neither bond nor free," Paul taught in Galatians (3:28) with regard to things beyond. Early Christianity, which was even indifferent to the issue of slavery among the Mediterranean peoples when it became a state faith, could not escape certain consequences for conditions in this world. Thus a sentence such as the one quoted from Galatians could be understood in this world and became so over time. Around the 9th century, the separation of the free from the unfree began to diminish, but in Lower Saxony the barrier between the free and the unfree, which was tantamount to a racial barrier, still existed in the 11th century. The church contributed greatly to the removal of racial barriers by making the unfree - apparently precisely because of their docility towards their superiors - clergymen, whereby they became freemen by right. In the Middle Ages, some freemen became ministerial knights through service to the church. From the 12th and 13th centuries onwards, there were no longer any freemen in the towns that were now emerging; city air made free, as the saying went; the church had every participant in a crusade declared free.

Despite all this, a certain racial stratification, albeit no longer as clear as in the early Germanic period, remained throughout the Middle Ages and beyond. The racial stratification of pre-Christian times became the medieval stratification of estates, which on the whole led from the lower estates, on average the poorest in Nordic blood, to the upper estates, relatively richest in Nordic blood. A Provençal report from the 13th century describes German crusaders, probably the majority of them knights, who travelled through southern France, as thoroughly Nordic people, both physically and mentally.

But it was precisely the section of the population richest in Nordic blood that was hit far harder by the feuds, crusades and wars of the Middle Ages than the minor Nordic classes. The most Norse ethnic group was also the one that had to fight the wars alone.

However, the battles of the knightly armies were usually very costly. A further mark of Nordic blood was the celibacy of the members of knightly orders, as well as the celibacy of the clergy, among whom were many representatives of the estates richest in Nordic blood. As the cities developed into centres of education and later also centres of power, they became attractive to the more enterprising people, the Norse, who were drawn to intellectual life, leadership and power. But as soon as a family has given up its rural property and become urban, it has usually taken the turn towards extinction. We know that mortality, especially infant mortality, was very high in the unhealthy medieval towns, and we have noticed how in these towns, as is still the case today, older family names are constantly disappearing and new ones appearing. Thus the city must have contributed a great deal to the eradication of the Nordic race since the Middle Ages, especially as its educational institutions have constantly attracted people from leading families or families capable of leadership to professions - e.g. the professions of scholar, clergyman, artist - with which celibacy was and is very often associated. From time immemorial, the tendency or the perceived compulsion to "appear in keeping with one's station" has also caused child poverty, especially in upwardly striving families, such as those found more frequently within the Nordic race in accordance with the maritime characteristics of this race. Taken together, such circumstances have led to the fact that the Nordic race in the German people is finally defeated in the struggle for existence - which is decided solely by the number of births! - despite or precisely because a relatively large number of predominantly Nordic people have risen to the leading classes and within the leading classes.

Despite all the major losses, the middle and upper classes of the German people, who were richer in Nordic blood, may have had more children beyond the Middle Ages than the lower classes, where infant mortality was very probably much higher than the not insignificant infant mortality among the middle and upper classes. Right up to the present day, there were restrictions on marriage licences for the lower classes, who were on average the poorest in terms of Nordic blood, as according to German law only those who could guarantee the preservation of a family had a right to marry. In Bavaria, until 1868, marriage licences were not granted to anyone who had received public poor relief in the previous three years. Until well into the 19th century, these and similar regulations limited the number of marriages and births in the lowest classes, which were on average the poorest in terms of Nordic blood.

All kinds of laws were also directed against the infiltration of Wendish blood. The Slavic colonisation of eastern Germany with its consequences for the racial composition of the German people has been mentioned on pp. 111/112. Official regulations, guild laws, marriage customs and mores, which persisted here and there until the 18th century, were directed against the mixing of the lower class of Slavic origin, which was transitioning to the German language and finally to German ethnicity. They probably also contributed to the fact that the Wendish part of the population had at least as many children as the Germans. This blood-based separation of the Wendish from the Germans was the separation of one ethnicity from another, not of one race from another; in racial terms, it must have had the effect of separating a people with a stronger Nordic flavour from a people with a stronger East Baltic flavour. In the south-east of the German-speaking area, the transition of people of South Slavic ethnicity into German ethnicity led to an increase in the Dinaric influence. However, it should be borne in mind that at least the upper class of the South Slavic tribes still had a strong Nordic flavour until the early Middle Ages. Through the transition of South Slavs, even more through the transition of Magyars and in more recent times the transition of very many Czechs to the German ethnicity - just think of the Czech origin of many Viennese, apparently especially in the district of Hernals, which also appears remarkably lighter than other Viennese districts - the south-east of the German-speaking area received the true German influence.

This is also clearly visible in the mental behaviour of the Viennese population, according to the anthropologist v. Eickstedt.

I would like to attribute this East Baltic influence in the south-east of the German-speaking area mainly to immigration as late as the 19th century, but above all to the increased reproduction of such immigrants that has become possible since the 19th century. To all appearances, it was only the 19th century that created the German language. It was only the 19th century that brought about the wealth of children that has characterised the lower classes ever since, in that it was this century of expanding large-scale industry ("industrial age") that also provided people with less judgement, less forethought, less creativity and enterprise, and finally, through the proliferation of factories, even people who were decidedly lacking in judgement and talent, even physically and mentally inferior, with the opportunity to earn a living, start a family and even have children. Social legislation with its various types of "welfare" has ultimately increased these conditions throughout the western world to such an extent that people with extremely anti-social, community-destroying hereditary dispositions have been able to reproduce more than those more capable people who had and still have to raise the funds for the various welfare institutions through their taxes and who, under the pressure of such conditions, have deliberately kept their number of children small.

As long as the age of craftsmanship lasted, Nordic man must have been favoured, or at least less inhibited, than the people of the non-Nordic races of Europe when it came to employment and, above all, starting a family and raising children. Despite the losses to which the Nordic race has always been exposed due to its aptitude for warfare, for state and spiritual leadership, despite the losses which this very race has suffered through emigration since the opening up of the non-European continents, especially North America - it has been established that up to about the last third of the 19th century the emigrants of all the occidental races had a higher proportion than those of the Nordic races. Despite all these and other losses, the Nordic race has probably been able to achieve relatively higher numbers of children until more recent times. The non-Nordic component of the German people has probably increased slowly since the early Middle Ages, perhaps more rapidly due to the counter-selection of the Thirty Years' War, but apparently only particularly rapidly since the end of the artisan age and the beginning of the age of large-scale industry. Where large-scale industry has spread the longest and most, such as in Saxony, non-Nordic hereditary traits have probably been able to assert themselves most strongly against an apparently considerable Nordic influence in the past. I have in "Nobility and Race" can cite evidence from the 18th century about the distinctly Nordic appearance of the Saxon upper class at the time. Saxony was popularly known as the land "where the beautiful girls grow" - and "beautiful" used to mean more than it does today, predominantly Nordic. The eastern Baltic and eastern influence of today's Saxony can be attributed primarily to the favouring of these less creative races in the birth competition by the large-scale industry. Similar conditions, modified depending on the landscape, apply to the entire German-speaking area.

In his story *De Eurialo et Lucretia*, the Italian Enea Silvio Piccolomini, later Pope Pius II, who had spent a lot of time in Germany from 1432-45, describes the Germans of the time - but certainly only the upper classes - as very Nordic and, to him, exceptionally beautiful people. His description is certainly an exaggeration, which can also be explained by the fact that he is describing the race that was rarer in Italy and more characteristic of Germany at the time. The skulls of the fallen of the German imperial army from the battlefield near Dornach (Basel) in 1499,

indicate that this army, consisting mainly of southern German and Austrian Landsknechts, i.e. mostly representatives of the lower classes, must already have been characterised by strong non-Nordic influences. The racial difference between the Germans of his time and the Germanic tribes of the Migration Period was first discussed by Hermann Conring (1606-81), a professor of medicine at the University of Helmstedt (Brunswick), and later, at the end of the 17th century, by the Swedish anatomist Olaf Rudbeck.

Skull finds show the increasing de-normalisation of the Germans. Skulls from the north-west German row graves (cf. p. 121 f.) have an average length-width index of 75.9. The average index of today's north-west German population (converted from the head to the skull) may be between 78 and 80. Early medieval skulls from Andernach on the Rhine have an average length-width index of 74.6, skulls of today's Andernach population have one of 81.2 (the average head index of conscripts for the predominantly Nordic Sweden is 78.12, which, converted to the skull, is about 77). It should be borne in mind, however, that the skull finds from the Middle Ages, especially the early Middle Ages, almost exclusively bear witness to the more carefully buried upper classes of the population. Among the one hundred skulls found in the row graves in Bavaria from the Migration Period are 42 long skulls and 14 short skulls. This is roughly the ratio of Bavarian skull shapes until the 12th century. From the 12th century onwards, the number of long skulls gradually decreased and the number of short skulls increased. Today, there is one long skull and 83 short skulls for every 100 skulls in southern Bavaria (in Sweden, there are 30.18 long skulls and 14.07 short skulls for every 100 heads of conscripts). The Swiss anthropologist Schwerz made the following judgement on the racial changes in his homeland: "Only in Sweden and north-west Germany do peoples still live today who have physical characteristics similar to those of the Alemanni (of the Migration Period and the early Middle Ages)." When v. Hoelder examined the skulls from a cemetery in Eßlingen (Württemberg), which dated from 1614 to 1846 and can be attributed to the middle to upper classes, he found that more than a third of the skulls were Nordic and predominantly Nordic and only a few without Nordic admixture. The same ethnic groups in the same city would not appear so Nordic today.

Apart from the accelerated increase in non-Nordic hereditary traits, which has very probably been going on since the 19th century, the freedom of movement since the beginning of the 19th century has considerably promoted the mixing and interbreeding of races. At the time of Virchow's examination of schoolchildren in 1874-77, the fact that the countryside was less mixed than the cities was indicated by the fact that brown-eyed brown-haired people and blue-eyed blondes were relatively more common in the countryside, whereas mixed forms (brown-eyed blondes, blue-eyed brown-haired people, etc.) were more common in the cities. Today, this difference between rural and urban areas has become much smaller. Throughout the 19th century, the German population lost many predominantly Nordic emigrants. 40 per cent of the American officers who fought against Germany in 1918 were descendants of emigrated Germans. Pictures of such officers usually show them as predominantly Nordic people. In Heilbronn (Württemberg), Schliz was able to determine a clear decrease in the number of blondes in the period between 1876 and 1898. Such signs of de-normalisation, i.e. the relative decrease in the Nordic influence, have also been observed in France, England and Holland; in France above all by Lapouge, who followed up his findings from racial measurements with the warning that this de-normalisation would cause the decline of French morality (culture) according to all the results of racial history.

The growth of the large cities in the 19th century seems to have created more opportunities for the Eastern race in particular to earn a living and start a family.

Given the lack of research, this cannot be proven. But when the illustrators of scenes from the life of smaller and larger towns depict the small tradesmen who are also caretakers, the small innkeepers, master bakers and "businessmen", agents, intermediaries, etc., with the characteristics of the Eastern race and precisely as fathers of large families, everyone finds this to be a correct observation. Gottfried Keller must have sensed the emergence of these comfortable, gainfully employed petty bourgeois during the second half of the 19th century and in an urban environment when he described the change in the behaviour of the people of Seldwyla in the preface to the second volume of his "Leute von Seldwyla" (People of Seldwyla), as the essentially Nordic-Dinaric observer described it half jokingly, half bitterly. His description so clearly reflects traits of the Eastern racial soul that it can be interpreted as a sign of racial change within the German-speaking population.

In the same period when Eastern and Eastern Baltic people were able to have more children, the circumstances mentioned on pp. 125 f. contributed to the increasing child poverty of the rising and leading predominantly Nordic families, and - as p. 59 f. - it is precisely within the Nordic race that a relatively large number of ascending and leading families continue to emerge. One need only think of such families as those of higher civil servants and officers, so rich on average in Nordic blood, and their characteristic poverty of children. Before the World War, the officer class in Germany comprised about 40,000 men, and it was precisely this select group that was forced by irresponsibly low salaries into late marriages, celibacy, money marriages and birth control that were questionable from a hereditary and racial point of view. Similar conditions also inhibited the procreation of groups such as elementary school teachers, non-commissioned officers and police officers, who were apparently richer than average in northern blood and selected on the basis of their ability. How high might the number of children be within the selection of today's Reichswehr, which is so rich in Nordic blood? -

An average of four children per marriage or the rearing of an average of three children beyond the age of five have been specified as the minimum number of children for a human group that wants to survive or reproduce at a low rate. However, the birth rate in Europe decreases from east to west and from south to north, i.e. the reverse of the Nordic influence on European populations. It is decreasing from the bottom to the top of the social classes, also the reverse of the Nordic population trend. Thus today we see a counter-movement against the southern and eastern waves of Nordic peoples of prehistory and history, and a multiplication of the occidental peoples from below, from the classes that are on average poorest in Nordic blood. Only in recent times does this process of de-normalisation seem to have slowed down a little in that the birth rate increase is now increasingly spreading to the lower classes of Central and Western Europe, which are on average the poorest in terms of Nordic blood.

Today in all Western countries - according to an expression of the American race researcher Grant - the Nordic blood is effectively steered away, namely by the fact that the upper classes of the people, who are on average richer in Nordic blood, are hit hardest by tax legislation and thus forced to prevent births. It is precisely those families that are socially ascendant as a result of more capable hereditary dispositions, characterised by thoughtfulness, a thirst for intellectual goods, a delight in the competition of achievements, that limit the number of children the most, while the "hope of state aid", which Lapouge cited as a mental trait of the Eastern race, enables Eastern and also Eastern Baltic people to have more children. Surveys have shown that even among German manual labourers, the families most capable of advancement die out quickly; at the same time, however, according to K. V. Müller, a social democrat, there were an astonishing number of predominantly Nordic people among the pioneers of the socialist movement, i.e. in its leading class

people, probably on average the most childless of their circles. It is precisely the leadership qualities of the Nordic people that make them lose out in the fertility competition between the races under the conditions of the present period.

From a racial point of view, the world war meant an acceleration of de-normalisation for all the peoples involved. Although in the World War, unlike in the wars of the Middle Ages, which were fought by the relatively most Nordic class of people, and also unlike in later wars, whose armies consisted of selections of people of higher growth and fighting ability, the individual races in the racial mix of the belligerent peoples were used to almost the same extent, the proportionately much higher losses of officers already indicate the greater eradication of the Nordic race associated with the World War. The immediate sight of the French officers, i.e. the officers of a people poorer in Nordic blood, made it possible to recognise the above-average influence of Nordic blood among the officers of the occidental peoples. Like the English, the German picture magazines, which during the World War - very often with the addition that the person depicted had fallen in the meantime - brought pictures of particularly distinguished officers and men, can also serve as an indication of the particular losses of the Nordic race. One need only recall the selection of particularly energetic and predominantly Nordic people among certain, particularly exposed special detachments or among such groups as the fighter pilots. However, the predominantly Nordic people being pushed into military service during the World War was clearly recognisable only by the sight of the North American volunteers and has also been described by American racial researchers and the French racial researcher Lapouge.

The post-war period brought the Western peoples a particular increase in the steering away of Nordic hereditary dispositions mentioned above (p. 133), and the German people suffered heavy emigration losses, in which the Nordic race was and is probably again more strongly involved, although today emigration no longer requires such hereditary dispositions of a psychological nature as it did in the middle of the 19th century.

It is clear that the loss of the hereditary dispositions of the Nordic race, which had been taking place in Germany since the Middle Ages, slowly at first and then at an accelerated rate, also had to manifest itself in the spiritual behaviour of the German people. In the case of France, Lapouge pointed out the change in morals, or in other words, the decay of morals, which took place and continues to take place in interaction with the de-normalisation of the French people (which I described in "Rassenkunde Europas"). In recent and more recent times, complaints have also been heard in England about a rapid dwindling of "genuinely English" character, and a keen observer of racial studies like Inge, the Dean of St Paul's Cathedral in London, has attributed this loss of "genuinely English" character to increasing de-normalisation, as his book "England" (popular edition 1927), which caused a sensation in England, shows.

When a Lagarde writes in Germany: "We have never had a German history, unless the downright progressive loss of German essence is supposed to be German history" - one is tempted, from a racial point of view, to see this loss of "German essence" as a consequence of the loss of Nordic tribes. In fact, it could be demonstrated how the German ethnicity since the Middle Ages, Germany has lost more and more Nordic spirit and absorbed more and more non-Nordic spirit, and how this process has been so accelerated by the selection conditions of the 19th century that today the Nordic spirit in the German people is already endangered, non-Nordic spirit already wants to dominate.

It is just as indicative of the Germans' inattention as it is of the Jews' attention to racial issues that not a German, but a Jew

Walter Rathenau first expressed his insights into the racial situation of the German people in his books "Reflexionen" (1908) and "Zur Mechanik des Geistes" (1921). Rathenau wanted to explain the conditions of the present from two processes, "mechanisation" and "de-Germanisation", as he called what today is more accurately described as de-normalisation. This de-normalisation appeared to him to be the cause of "the lack of direction, depth and idealism". He saw an age of all-mixing coming for the West and asked: "Is it really the goal of thousands of years of effort to brew a grey, morass-like mixture from all the colourfulness and uniqueness of human tribes?" - However, he also believes that the time has come for a racial renewal that would come from people "whose eyes have seen - not only for the connection between the spiritual complex itself, but unfortunately also for the connection between the spiritual and the physical outer form". Only the few who have become sighted are still too timid to "exchange their thoughtful experiences". - In his "Reflections" (1908), when racial studies and pre-historical research had only just begun to demonstrate the special significance of the Nordic race, Rathenau concluded that a "Nordification" (reorganisation, re-normalisation) was necessary for a renewal of the West. An age would come that would signify a "new romanticism" and bring the establishment of the image of the Nordic race as a human model.

The fact that since about the first third of the 19th century, in this country earlier, in that country later, a certain decay has occurred in the entire Western world, a noticeable decline in the creative forces, is recognised today - after even a work like Spengler's "Decline of the Occident" has provided this insight - is now almost only disputed by those who confuse morality (culture) with the gradually accumulated quantity of technical processes (civilisation) and their expansion, even by those who are involved in this decay in a business sense. A Spengler, however, has the cause of "decline of the Occident", whereas the first person to point out this impending "decline", Count Arthur Gobineau, had already clearly expressed its cause, the dwindling of the Nordic influence of the Occidental peoples, in his "Es- sai sur l'Inégalité des Races humaines" (1853-55). This insight was expressed by the social hygienist Grotjahn (who belonged to the Social Democratic Party and was therefore not inclined to favour the reputation of the upper classes) in his work "Geburtenrückgang und Geburtenregelung" (1921):

"In any case, the present state of affairs, in which the addition to the upper circles takes place less through their own increase than through the rise of individuals from the lower classes, must in the course of time certainly lead to the complete exhaustion (impoverishment) of the nation in terms of the capable, the gifted and the strong-willed" - through such an insight, This insight, which must be supplemented by the racial insight of the relatively stronger Nordic influence of the upper classes, sufficiently describes the cause of the Western decay that has become apparent today, the cause of the apparent decline of German morals (culture).

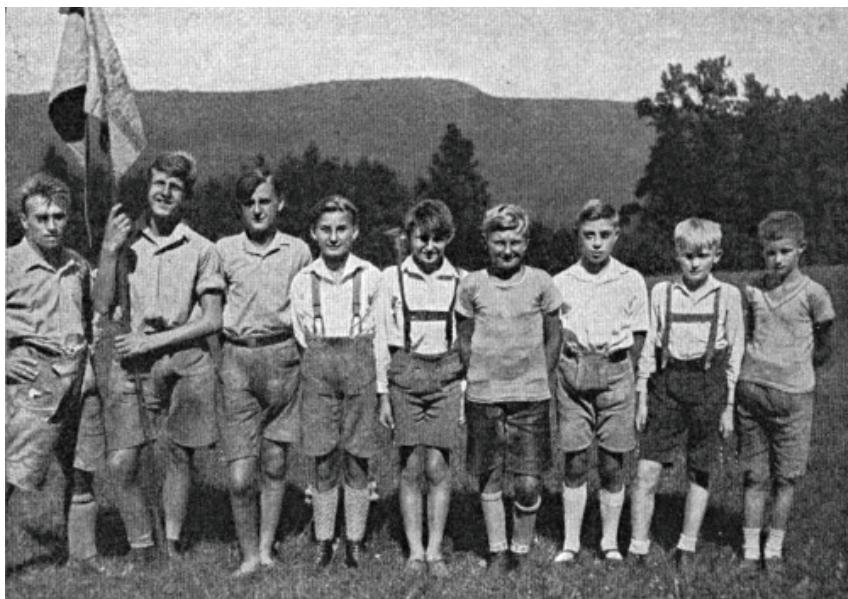
9. The Nordic idea

The consideration of the fate of peoples as an effect of the laws of life (biological) processes, as an effect of changing selection conditions, has only become possible in a fruitful way since Darwin recognised the importance of selection for living beings in general (cf. p. 72), but above all since Galton (1822-1911), Darwin's cousin, and then the French natural scientist and racial researcher Lapouge (born 1854), transferred such insights into the laws of life to the study of animal life and history. The rediscovery of Mendel's research into heredity (see p. 77) in 1900 gave the teachings of Galton and Lapouge on the laws of life a deeper justification and increased significance. Around the turn of the century, the work of Gobineau, the "great pioneer" (Eugen Fischer) of the racial renewal movement, also began to have an impact on Schemann's translation of "Versuch über die Ungleichheit der Menschenrassen".

"The Foundations of the 19th Century" by H. St. Chamberlain (1855-1927) was published, a work which did not want to join the scientific racial research of the time and also turned against Gobineau, but which contributed a great deal to proving the importance of race for the life of nations and history through the enthusiastic approval and the fierce opposition it met with. In 1896 "Les Sélections sociales" and in 1899 "L'Aryen, son Rôle social" were published, both works by Count Lapouge, which, like those of Gobineau and Chamberlain, emphasised the role of the Nordic race in the history of the peoples of Indo-European languages. The research of the Germans Otto Ammon (1842-1915), Woltmann (1871-1907) and Wilser (1850-1923) confirmed the view of the special significance of the Nordic race. Since the turn of the century, the idea of a renewal of the West through racial cultivation, or more precisely: through the cultivation of the Nordic race within the racial mix of the Western peoples, began to stir and slowly spread. The Nordic idea emerged. I have traced the foundations and the gradual growth of this idea of racial renewal since the turn of the century in detail in the book "Der Nordische Gedanke unter den Deutschen" (2nd edition 1927).

The destruction of the German people's strength through the world war, the outcome of this war, the post-war years and the culling of valuable hereditary tribes that took place during all these years - a culling that ultimately made the German people appear to be composed quite differently in body and soul - all these processes and their





**Fig. 84 a and b. Selection group of predominantly Nordic race:
Nordic-minded youth from Austria**

The consequences and the reflection on them have contributed significantly to spreading a certain knowledge of, and for many even a deeper awareness of, heredity and selection, race, racial crossbreeding and the racial composition of peoples among the German people. Thus, since the post-war years, probably above all since the growth of a youth which, on the one hand, does not feel responsible for the pre-war period, the war and the end of the war and, on the other hand, seeks the possibilities of a renewal of the German people from the ground up, a Nordic movement has arisen which, by increasing the Nordic influence of all German tribes, by re-normalising the German people, would like to initiate the hereditary improvement of this people (cf. Fig. 84).

Similar endeavours have also led to the amalgamation of Norwegian-minded circles in North America. Racial studies, such as Grant's and Stoddard's, have already influenced immigration legislation in North America. Australia, i.e. the government there, which is essentially determined by the workers' trade unions, has also decided on immigration laws and customs which favour the immigration of predominantly Nordic people and are intended to inhibit or prevent the immigration of non-Nordic people.

The Nordic movement in the German Empire and in Austria would like to achieve an increase in Nordic hereditary dispositions in the German people through a relatively higher number of children of hereditarily healthy, predominantly Nordic Germans of all tribes and estates married to hereditarily healthy, predominantly Nordic spouses. In other words, it would like to see the Nordic race no longer lose out in the ongoing fertility competition between the races, but eventually win out, and would thus like to remould the German people from the ground up, from its genetic make-up, over the centuries in such a way that it regains the strong core of Nordic race that was its own in its creative times. Many Germans today are only "language genes", i.e. language heirs of the Germanic tribes, no longer their blood heirs. Through a "victory" of the "Germanic" in the racial sense, i.e. the predominantly Nordic Germans

The Nordic Movement wants to reawaken the creative power of early Germanism in the German people.

Thus the Nordic Movement is not about the revival of early Germanic morals, customs and individual views (which in itself is impossible or leads to meaningless things), not about any kind of "romanticism", about any kind of looking backwards, but about a thoroughly forward-looking thought; not about the attempt to revive things that have become historical, but about the endeavour to restore to the German people that core of the Nordic race on whose existence its actual "Germanness" is based. A German people that has become predominantly Eastern and Eastern Baltic, and in addition has been led in the spiritual direction of the Eastern and Eastern Baltic race, could only call itself "German" to the extent that it would continue to use the German language, which originated in the Nordic spirit, in a more or less modified form. Its racial-spiritual direction would be obvious to the observer who would recognise the essence of the German people (revealed by its creative achievements). "Germanness" would have appeared to be thoroughly "un-German".

The high valuation of Nordic hereditary dispositions of body and soul, as is characteristic of the Nordic Movement, is not directed at the predominantly Nordic individual as such, but rather always only at the predominantly Nordic person as the bearer of heredity. This high valuation is also not directed against the individual non-Nordic ethnic group member, rather the latter should be valued as highly as he deserves according to his nature and for his contributions to the national whole; the Nordic Movement will only desire a higher number of children from the more Nordic ethnic group member and a lower number from the less Nordic or non-Nordic one. It therefore sees increased obligations for the predominantly Nordic German and his way of life and must judge the healthy, predominantly Nordic German above all as the bearer of inheritance and therefore with all the greater rigour.

A number of objections can be raised against this high valuation of the Nordic race within the German people. Such objections have already been raised in a more or less remarkable, also more or less passionate manner, as I have shown in my book "Der Nordische Gedanke unter den Deutschen" (2nd ed. 1927), countering objections. If one considers the pros and cons and assesses the possible side effects and consequences of the Nordic movement, then in the end no objection remains weighty enough in the face of a situation such as that characterised by Eugen Fischer as early as 1910 in his lecture "Social Anthropology and its Significance for the State": "The Germanic blood, the Nordic race, has already been eradicated in Italy, Spain and Portugal. The result is decline, in part insignificance! - France is the next nation to suffer - and then us - with absolute certainty if things continue as they are today." You only need to compare the achievements of two predominantly Nordic peoples such as Sweden and Norway, taking into account their populations - Norway has around half the population of Berlin, Sweden around 6 million - with the achievements of the southern and eastern European peoples, who are poor in Nordic blood, and you need only - for Italy and France according to Woltmann's books "Die Germanen und die Renaissance in Italien" (1905) and "Die Germanen in Frankreich" (1907) - to recognise the predominance of the Nordic race among the creative (ingenious) people of the Occident, in order to recognise the preservation and increase of the Nordic influence - the endangered influence - in his tribe and people as a patriotic task.

It is clear that the Nordic movement, since it regards people much less as individuals than as hereditary carriers, is completely imbued with the idea of hereditary health care (eugenics, racial hygiene). The demands of the hereditary health doctrine have been adopted by the Nordic movement for its followers. It is not the Nordic man per se, but the hereditarily healthy Nordic man that the Nordic movement wants to use as a model for selection in the German people.

Since opponents of the Nordic idea, looking for objections, always point to more or less degenerate Nordic people of the past or present, the Nordic movement must be particularly interested in the child poverty or childlessness of degenerate, predominantly Nordic people. Not only de-normalisation alone, but also a degeneration (increase of inferior hereditary dispositions) spreading within all races of the historically significant peoples of Indo-European language has contributed to the decline of these peoples. The advocates of the Nordic idea will always be the most ardent supporters of the hereditary health doctrine (considering all races).

How urgently necessary state hereditary health care would be, especially for the German Reich, cannot be proven here; for all such questions, reference should be made to the work by Baur-Fischer-Lenz mentioned on p. 78 and to Grotjahn, Hygiene der menschlichen Fort- pflanzung (1927). A thoroughgoing state hereditary health care - which would clearly not have to consider the races represented in the people separately, but rather would have to cover the existing racial mixture alone as a population without any racial differentiation - such a general hereditary health care could easily be connected to the existing welfare and insurance institutions in the German Reich in such a way that in certain cases the granting of welfare and insurance benefits would be possible, that in certain cases the granting of welfare benefits and insurance money would be made dependent on the consent of the person being cared for to his infertility (which does not hinder his sexual enjoyment, but only prevents procreation). What Grotjahn explained using the example of tuberculosis applies to many hereditary dispositions: "Only when we cut off the possibility of passing on their physical inferiority by way of inheritance can we allow them to benefit from measures of a medical, nursing, socio-hygienic and economic nature without having to fear doing more harm than good to the whole" (Leitsätze zur sozialen und generativen Hygiene, 1922). - Accordingly, the same Grotjahn states: "The nation that first succeeds in putting the entire hospital and institutional system at the service of weeding out the physically and mentally inferior would gain a lead over all other nations that grows from decade to decade" (Soziale Pathologie, 3rd ed. 1923). - If such measures, for which the legislation of the United States already shows exemplary beginnings, were to curb degeneration, an actual regeneration would have to be initiated by promoting the reproduction of the hereditarily superior as far as possible by legal means, as has been suggested.

Grotjahn, one of the most important promoters of the idea of Aufartung, nevertheless tried to reject the idea of Aufnordung. Siemens, mentioned on p. 75, advised the Nordic Movement to join the general reorganisation movement while abandoning its special goals. Both researchers, like other representatives of the hereditary health doctrine, show by their behaviour towards the Nordic idea that they are concerned with the hereditary health of the German people, but not with their racial-spiritual direction. Hereditary health care can be practised on any population, irrespective of race; the more hereditary health care wants to win over the state solutions of our time, the more it must be indifferent to the lesser or greater reproduction of the individual races within a population, and thus to the racial-soul direction of the people and its transformation. The Nordic idea, however, arose precisely out of concern for the racial and spiritual direction of Germanness. Degeneration means a great deal to the advocates of the Nordic idea, but not everything. Only Aufartung and Aufnordung will save actual Germany.

The task of reunification can be undertaken by the state; the task of reorganisation in Germany and Austria can only be solved by the self-help of the Nordic race, by the union of Nordic-minded Germans; for it is clear that the state cannot make special racial aspirations its own. By uniting the Nordic-minded Germans, the standardisation of the German race will be achieved.

The rearing of an above-average number of children by healthy, predominantly Nordic spouses is not only dependent on the sense of racial duty to be awakened in such spouses, but also on their economic situation.

It has been shown that many minor Nordic and even non-Nordic Germans have not only not rejected, but have even welcomed the establishment of the physical and spiritual image of the Nordic race as the model for selection in the German people by virtue of their ability to think beyond themselves. An image (ideal) of the perfect man, the beautiful man or the noble man, which essentially bears Nordic traits of body and soul, is still active among the German people. Tall, blond, blue-eyed Germans are still perceived as "genuinely German"; artists of sound sensibility still depict the nobility and beauty of the Nordic race in symbolic figures and heads. Young people of the type depicted in Fig. 84 are still regarded as the best physical and spiritual expressions of German character. The best Germans are still characterised by a Nordic tendency. Once they have grasped the truth - not so easily accessible to many Germans with their lack of sense of reality - that a realisation of beauty and nobility is only possible through the embodiment of these values in hereditarily increasing generations, they will come closer to the Nordic idea more quickly. Once it has been realised that there is nothing higher for a people than the physical representation of its noblest values in its people, an idea such as that of enabling the best Germans to have more children as the noblest race - consciously or unconsciously - will hardly meet with any resistance.

But the ability to think beyond oneself and one's heritage, to understand oneself - as Nietzsche intended - as a "transition and downfall", to seek one's "children's land" will always, or at least for centuries to come, be part of grasping the Nordic idea; for who of today's Germans could easily approach the model of selection of the hereditarily healthy Nordic man? - And if he could do so for himself and according to his appearance, a glance at his clan would teach him what dispositions he must still reckon with, not only for his clan, but probably also for his hereditary image. The Nordic idea demands a will that wants to stretch beyond the centuries: "We are nothing; what we seek is everything" (Hölderlin). But this self-conquest is also rewarded by the awareness of having a share in the spirit that alone will truly and permanently shape the life of nations, a spirit that determines the direction of selection.